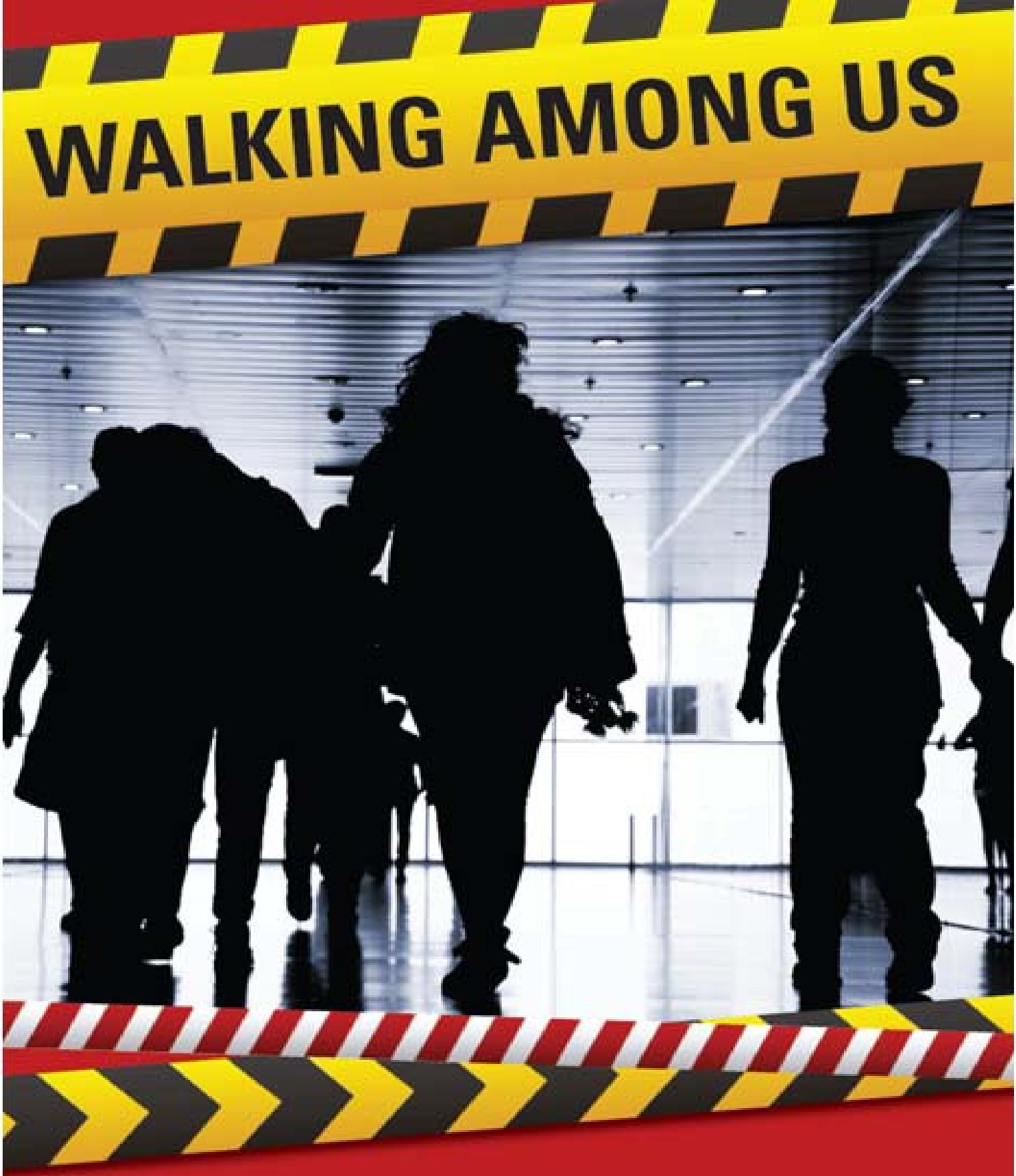
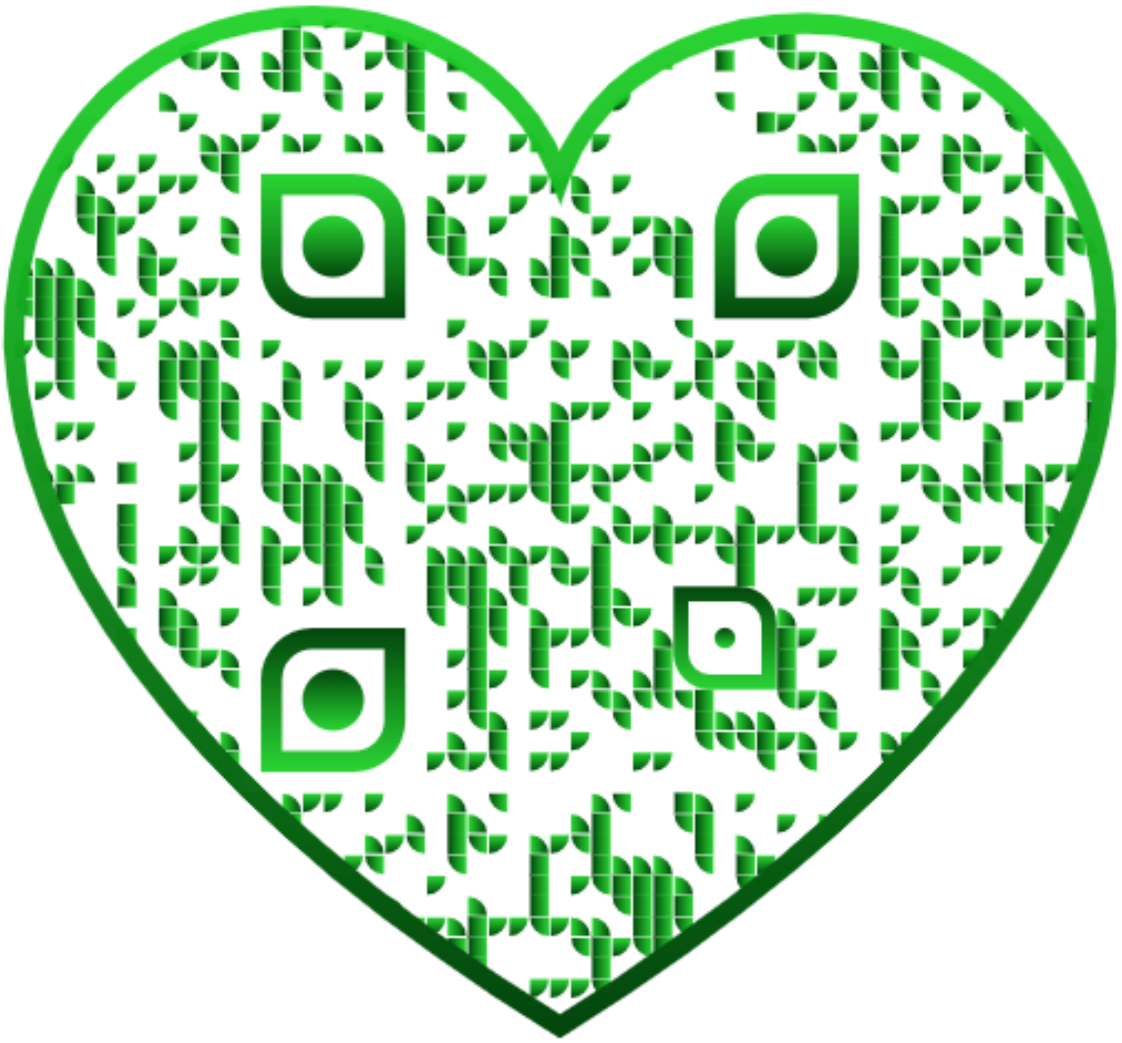
WALKING AMONG US



The Alien Plan to Control Humanity

DAVID M. JACOBS, PHD



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The Alien Plan to Control Humanity

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Introduction: The Back Story

During a hypnosis session in 2003, Bernard Davis told me an absurd story. He said he went to a Baltimore Orioles baseball game with his close friend, Eric. Yet Bernard knew nothing about Eric. He did not know his last name, where he came from, where he lived, what he did for work, or how he had met him. However, he and Eric had been close friends for more than seventeen years. Bernard even showed me a 1995 photograph of Eric—an ordinary-looking man in his thirties sitting with Bernard on a fishing boat in Brazil.

Over the years, abductees have told me about having "special friends" like Eric who befriended them in childhood and continued to visit them for decades onboard an unidentified flying object (UFO) or in strict privacy on Earth.[1] But Bernard's relationship with Eric was different. Rather than meeting only onboard or in secret, they spent time together in public. They often met at restaurants; they drove to various places; they met in different countries during Bernard's business trips; they went sightseeing. They also had long talks about how to live in human society. The problem is that Eric is a hybrid—a mixture of alien and human.

Just a few years before, I would have considered Bernard's baseball story pure unconscious fabrication. This type of public human/hybrid interaction did not fit the descriptions I had heard since I began doing abduction research. But soon after Bernard started having sessions with me, other abductees began to give similar accounts of public interactions with hybrids. They were relating something new and alarming. Not only were they engaging in activities with aliens and adult hybrids onboard UFOs; they were also having complex public interactions with late-adolescent and young-adult hybrids who were all focused on one goal—assimilating into human society. Several abductees had their own "Erics." Bernard's story about attending a baseball game with Eric was consistent with my other findings. My research had uncovered a substantial presence of hybrids living on Earth.

This book tells how I came to this seemingly ridiculous conclusion. It builds upon my previous books and on my fifty years of research in the UFO and abduction field. To have a foundation for processing the information in

this book, it may help to have a brief review of my research and other books, which I have given in the appendix. This book will illustrate how hybrid aliens are integrating themselves into human society and their strategies for achieving their goals. The narrative is based on interviews with fourteen abductees—a small fraction of the 1,150 abduction events I have investigated over the years. Their testimony has led me to some surprising conclusions.

My thinking on the subject of alien integration has evolved as my knowledge has widened. I now know enough to theorize about who these beings are and what they are doing. Unfortunately, I still do not know the ultimate reason they are doing it—the "why." At the end of this book, I provide some possible explanations. But the "why" remains the last great unanswered question in abduction and UFO research.

In this book, I will examine our current and previously unknown knowledge of the abduction phenomenon. Chapter 1 explores the testimony of abductees and how we are able to explore their experiences. Chapter 2 redefines abductions, describes who abductees are, outlines their function within the alien program, discusses alien goals in detail, and begins to delve into the progression of their abduction program. Chapter 3 outlines onboard training and assessment for young hybrids who will eventually integrate into human society. Chapter 4 describes training and assessment for older hybrids. Chapter 5 details hybrid visits into abductees' homes to become familiar with human living. Chapter 6 shows how abductees are helping hybrids move into their apartments and training them in "real life" situations. Chapter 7 identifies the various problems of hybrid adjustment. Chapter 8 discusses how hybrids learn about the complexities of human relationships. Chapter 9 explains how abductees are trained to do aliens' work and thus gives us a glimpse of the future. Chapter 10 speculates about the alien program's meaning. Historians normally do not use conditional words like could, would, should, may, might, and probably, but I will use them throughout the book.

Ultimately, this book is not about abductions. It is about the aliens' program and the niche that abductees have within it. My research into the program has revealed it in greater detail than ever before. Though the aliens themselves are mysterious, nothing about their activities is beyond understanding. And with more evidence, we will learn more. I hope that this book will be a step in that direction.

CHAPTER ONE

Abductees and Their Testimony

“Are they here?”

I understand that alien integration into human society sounds ridiculous. The idea that alien/human hybrids are living on Earth is inherently preposterous. During media interviews, my favorite question has been: Do you think aliens are walking among us? I liked this question because it gave me a chance to say, “Absolutely not! There is no evidence whatsoever that aliens are walking among us.” This answer allowed me to feel sane in the world of presumed craziness in which I dwelled. In this book, however, I give evidence for aliens not only walking among us, but living here as well. By doing so, I realize that I am stepping over a line that most abduction researchers—and especially most UFO researchers—will not cross. But as an academic researcher, I must follow the evidence where it leads.

Still, I feel uneasy about relating what I have found. Believing such incredible testimony seems weak-minded and fodder for supposedly tough-minded debunkers. Writing that an abductee took a hybrid to a baseball game embarrasses me and strengthens the debunkers' resolve. But regardless of my personal discomfort, I am confident of the veracity of the information I present here. Nevertheless, readers should be aware that no author is infallible, and that abductees may not have perfect recall.

In this book, I use edited verbatim transcripts more extensively than I have in the past because they provide compelling first-person accounts. I have pared most of the transcripts down to their essentials, removing tangential conversations between the abductee and me as well as other extraneous utterances. In all cases, I have preserved their exact meaning and context.

In understanding these transcripts' usefulness, it is important to know that

when abductees describe their experiences, they often do so at great personal peril. Many abductees are successful, high-functioning individuals with advanced professional degrees who risk their reputations and livelihoods by relating their experiences. Abductees come from all strata of society. Among them are physicians, businesspeople, attorneys, psychologists, psychiatrists, scientists, university professors, graduate students, police officers, librarians, retailers, laborers, retirees, and the unemployed. They all face ridicule and scorn when they claim they were abducted by extraterrestrial beings. One abductee who talked about his experiences in his workplace was fired. Others who told their spouses about their abductions have had the accounts used against them as proof of mental instability in divorce and child-custody proceedings. Very little good can come from relating such experiences to nonabductees. For a person even to have an interest in the subject—without a claim of abduction—can make others question their mental stability. When child abductees talk about their experiences at school, they undergo relentless teasing and learn to keep their memories to themselves. Yet the need for many abductees to understand what has been happening to them outweighs the danger of disclosure. They come to me out of desperation, driven to find a rational explanation for the seemingly irrational activities that have intruded upon their lives.

I selected most of the fourteen abductees whose experiences I use in this book because they best elucidate the end-point phase of the abduction program and demonstrate new and chilling aspects of the alien agenda. All the names given here are pseudonyms to maintain confidentiality. Table 1 presents a list of the abductees' false names, their actual birth years and places, the years when I first began to work with them, and their vocations.

TABLE 1: ABDUCTEE PROFILES

Pseudonym	Birth Year/ Birthplace	Start Date	Vocation
Sean Allen	1957, Ireland	2009	Company owner in Ireland
Bernard Davis	1948, U.S.	2003	Businessman and company owner
Peggy Friedrich	1950, U.S.	1997	Secretary
Rachel Howard	1948, U.S.	1999	Nurse
Karen Morgan	1949, U.S.	1987	Businesswoman and company owner
Kay Stevens	1965, U.S.	1993	Unemployed
Pam Martin	1944, U.S.	1994	Retired healthcare worker
Phil Nelson	1942, U.S.	2013	Retired engineer
Betsey Nicholas	1963, U.S.	1999	Computer programmer
Allison Reed	1964, U.S. (deceased)	1993	Legal secretary
Brian Reed	1986, U.S.	2007	Student, Allison's son
Clint Samuels	1963, U.S.	1993	Medical technician
Paula Richardson	1947, U.S.	2002	Retired schoolteacher and businesswoman
Gillian Williams	1973, Australia	2008	Office Manager

I had the most sessions with Betsey. From 1999 to 2007, we examined over 100 abduction events and I had the unprecedented opportunity of having sessions with her on a weekly basis or more for over a year. This access allowed me to delve more deeply into her daily life and discover unknown details of the abduction program. To the best of my knowledge, no other

investigator has had such entrée to or opportunity with any abductee. She was an excellent describer of her experiences and I quote her extensively throughout this book.

Hypnosis and Evidence

The raw data of abduction research is human memory retrieved through hypnosis, often administered by amateurs. I am acutely aware of the weaknesses of this methodology. But the alien program is clandestine; few abductees consciously recall their abductions. Because of this, abductees have unique problems in retrieving detailed abduction memories, and abduction researchers rarely understand how to elicit accurate descriptions. Unfortunately, there are currently no courses on abduction hypnosis and no reliable books on the subject. Learning comes from trial, error, and experience. Becoming competent with abduction hypnosis requires a thorough knowledge of the abduction phenomenon and an awareness of the pitfalls of retrieved memory. There are precious few people who are able to do this.

Even with competent hypnosis, abduction descriptions are still controversial. Evidence for the abduction phenomenon is anecdotal and often incomplete. And, as is to be expected with incomplete data, accounts often present more questions than answers. Furthermore, abductees may confabulate —fabricate imaginary experiences as compensation for loss of memory—and relate events that either did not happen (although they think they did) or happened differently from what they remember. In spite of these problems, the consistency of detail and narrative over time has generated an authenticity that cannot be matched by idiosyncratic imaginations. When researchers retrieve abductees' memories competently, they can give us a realistic glimpse into the extraordinary world of alien abductions.

Confabulation and Error

Abduction accounts remembered without the benefit of competent hypnosis are most often untrustworthy, no matter how much abductees are invested in their memories' truthfulness and accuracy. Even with competent hypnosis, confabulation is common in the first few hypnosis sessions and declines in subsequent attempts. Practitioners must learn how to correct for confabulated memories by using a set of controls to recognize and mitigate them. Unfortunately, inexperienced or highly trusting abduction researchers cannot

identify confabulation and even encourage it through improper questioning. The result is false accounts that incompetent researchers think are true.

An example of the perils of confabulation is telepathy. Communication among beings onboard UFOs is consistently said to be telepathic. Abductees describe it as the sensing of thoughts. Thus, little prevents them from sensing their own thoughts and thinking that they are communications from aliens. This occurs most frequently in abductees' conscious memories.

Other errors are the direct fault of abduction researchers. Some harbor agendas that they instill in abductees—either subtly or hamfistedly. Though some researchers are sincere believers in abduction phenomena, they tend to be New Age supporters who are dedicated to the idea that aliens are here to bring us into a higher state of consciousness. Aliens will do everything from spiritually enlightening us, to teaching us to heal each other or the Earth, to ending war, to stopping the despoiling of the environment, eliminating weapons of mass destruction, and preparing us to join a welcoming community of planets.

I sometimes come across accounts in which aliens talk of the environment's ruination. But if these memories are accurate—and I now have serious doubts about that—the aliens' concern about the environment is less about saving it for humans and more about on what kind of planet they themselves want to live. This is the argument I make in my book, The Threat.

Recall and the Emergence of Patterns

When I conduct hypnosis with abductees, I use simple relaxation techniques. The subjects are not in a trance. They sometimes tell me that they are not hypnotized, but I often tell them it does not matter. During a hypnosis session, I ask logical and chronological questions that can hardly be considered leading or suggestive. The abductee dictates what I can ask. For example, if abductees say they are on a table and then go into another room, I ask how they got off the table. After they tell me how, I ask if they are standing and what they can see now that they have a different point of view. If they begin to walk, I ask in what direction. If they are headed for a doorway, I ask about the shape of it. If they leave a room, I ask if they go straight ahead or turn left or right. If they say they are in a hallway, I ask about its size and shape, the lighting there, and other particulars.

It is easy to overdo this type of questioning, so I try to keep it within

reason. I often leave my questions open-ended so my own opinions do not influence their answers. For new subjects with whom I have had only three or fewer sessions, I try to ask subtly misleading questions to test their suggestibility. I find that people rarely can be dissuaded. After several sessions, once I am familiar with the person and no longer worry about confabulation, I become more conversational rather than interrogative. These simple and logical techniques help prevent confabulation and aid in memory recovery.[2]

Abduction research consists of uncovering patterns. Without those patterns, all memories would be individualistic and therefore almost certainly self-created. Different psychological phenomena would produce wildly varying abduction accounts. In fact, without patterns, there would be no abduction program to investigate.

Typically, I hear the same abduction accounts over and over. I have heard some specific events in the same detail hundreds of times—some so often that I have to force myself to stay awake. But that soporific, repetitive quality is critically important for verifying accounts. Once in a while, I hear something new, something that potentially can advance my knowledge. I am usually skeptical of these accounts and do not elevate that information to evidence until other abductees without knowledge of the previous testimony report the same thing. I wait for a pattern to emerge. In general, multiple descriptions of the same phenomena are the most important aspect of abduction investigation.

Of course, patterns can be elicited through inept questioning as well. Some researchers using flawed methodology have received multiple descriptions of similar events—for example, receiving messages from aliens. They then claim these events as solid evidence. Usually, these accounts are born from leading questions and/or the bizarre practice of asking abductees to question aliens—as if the abduction were taking place at the moment. This directly calls for confabulation, and subjects unwittingly cooperate. Information from this type of questioning is useless and undermines rigorous abduction research. With competent investigation, abductees say what they know and not what they do not know.

Reproduction Procedures

A critical pattern that has persisted over years of rigorous, methodical abduction research is that of reproductive procedures. The pattern emerged

with the first two abduction cases discovered—the 1957 Antonio Villas Boas case in Brazil and the 1961 case of Barney and Betty Hill in America. Villas Boas reported having sexual relations with a female being who looked human. After the sexual activity, the female pointed to her abdomen and then up, presumably toward the sky. Villas Boas said he thought he was being used as a "stallion to improve their stock." No hypnosis was used with Villas Boas.

The Hill case was the first to be investigated through hypnosis, but the hypnotist, though talented and experienced, did not know about abduction phenomena and its attendant memory problems. Barney reported that sperm was taken from him; Betty said an alien pierced her navel with a needle, telling her it was a "pregnancy test."

The Villas Boas case was not published until 1966, and neither the 1966 book nor the 1975 television movie about the Hill case discussed Barney's sperm sample. Consequently, the cases had little influence on future abduction accounts of reproductive processes. Nevertheless, since the late 1970s, the reproductive aspects of abductions have grown in importance as researchers began to realize their ubiquity. Indeed, the prevalence of reproductive procedures in abductee accounts has led us to understand what renowned abduction researcher Budd Hopkins first uncovered in 1983—that aliens were using human sperm and ova and adding alien biological material to create a mixture of the two species. He called these partially human/partially alien beings "hybrids."

The gestation of these hybrids begins with an insertion procedure. Female abductees report that aliens inserted a hybrid embryo into the uterus and removed a fetus nine to eleven weeks later. During subsequent abduction events, these abductees saw the offspring (although not necessarily their own) as infants, toddlers, adolescents, young adults, and adults. (Oddly, I have heard no reports of abductees seeing hybrids as elderly adults.)

Abductees report a spectrum of hybrid types, from those who look mostly alien to those who look human. Abductees also describe a spectrum of hybrid responsibilities, from escorting abductees into a UFO to conducting full abduction events without the aid of the well-known gray aliens—those with large heads, black eyes, and thin bodies. Many abductees report complex personal relationships with adult hybrids.

Messsages and First Contact

Fantasies about aliens and abductions often seep into the popular culture and come out as "truths." In some instances, certain facets of these fantasies have profoundly affected both the society at large and scientists and academics. For example, the concept of receiving a "message" from aliens was used by the infamous "contactees" of the 1950s who claimed they had met aliens, been taken on trips to Venus and other planets, and been given messages—often about the evils of communism, the atomic bomb, and other current issues of the time. The "message" is still part of flying-saucer lore, but it has never been a legitimate aspect of abduction phenomena. When one learns about abductions, the illogicality of such messages becomes evident.

Similarly, the idea of formal "contact" is squarely based in popular culture. Many people are sure that if aliens ever did "come down," it would occur in a "take-me-to-your-leader" fashion. Aliens and humans would come together as equals, ideally on the White House lawn, with both sides showing courtesy, consideration, and a desire to teach or inform. Though the idea that aliens would reveal themselves publicly is heavily ingrained in the zeitgeist, it is not found in the abduction phenomenon. Furthermore, the converse of this —that aliens are here to destroy humans and take over the planet—is also a popular-culture staple. Movie producers use this idea because of its drama, horror, and violence. Again, though the abduction phenomenon has insidious aspects, there are no reports of a desire to destroy human civilization. Despite the lack of any data, however, these two conceptions of "first contact" have become powerful in a negative way; they are seen as the only options. And because these scenarios have not happened, the majority of people, including academics and scientists, jump to the conclusion that UFO and abduction phenomena are nonsensical.

Nobel Laureate Kary Mullis provides an excellent example of dismissal due to nonconformity to popular expectations. Australian UFO researcher Bill Chalker quotes Mullis: "Any culture that could conquer the barrier of space-time could have easily conquered the far simpler problems of complex biochemistry and would not need us in the manner described in the grey alien-human 'hybrid' agenda theories." This confident statement has no evidentiary basis and suggests that abductions could not occur because they do not follow what he thinks should happen.[3]

Mullis's statement also suggests that he knows something about life elsewhere. But if we took all the world's scientists and academics who are not UFO and/or alien-abduction researchers or abductees, and combined all

their knowledge about extraterrestrial life, the total amount would be zero. As of this writing, this is an irrefutable statement. We must deal with the facts at hand and not say that the aliens would, could, or should behave in a manner we think is proper. Using popular culture or popular scientific speculation to explain abductions must include a chain of evidence demonstrating how cultural information entered into subjects' minds, which then transmuted it into complex personal abduction narratives. Yet competent investigation of abductions fails to reveal any evidentiary chain from popular culture to abduction reports.

Skeptics, Debunkers, and the Facts at Hand

One of the critical aspects of the abduction phenomenon is that abductees all say the same thing about what is happening to them, even though they do not share knowledge of each others' experiences. For example, it would be interesting (albeit trivial) to know where aliens come from. If the abduction phenomenon is psychologically based—and therefore, not real—some abductees would simply invent a home base for the aliens, just as they are imagining everything else. We would then have a variety of origin theories. In fact, abductees seldom describe a "home base," because the aliens they encounter do not choose to give this information. Nor do aliens ever reveal the ultimate reason for why they are here. If the phenomenon were psychological, we would be given a wealth of reasons.

Knowing how aliens got here matters to scientists. They understand the immense difficulties of our going to other solar systems or galaxies with our technology and conclude that it is unlikely for others to travel here. They assume that we are just an insignificant planet in an ordinary solar system. Therefore, there is no reason for aliens to come here. This line of argument is, of course, nonsense. It does not matter how aliens got here or where they come from. Nor does it matter where the Earth is in the galaxy. The only important question is: Are they here? If the answer to this question is "Yes," the next most important question is: Why are they here? The anecdotal evidence strongly indicates that they are here; the question "why" is what I am exploring in this book.

Scientists, debunkers, and skeptics have many reasons to ignore or discount the abduction phenomenon. No one disputes that people claim to have been abducted. Thus, the phenomenon is either psychological or experiential—there are no other options. Because the experiential explanation is, for many,

too unlikely to consider, debunkers and skeptics put forth myriad psychological explanations for it. They cite faulty hypnosis, false-memory syndrome, sleep paralysis, popular-culture osmosis, sexual abuse in childhood, fears of the new millennium, hysterical contagion, self-hypnosis, the will to believe, myth and folklore, and many more explanations.

I have read over thirty-five different—and, for the most part, mutually exclusive—debunking explanations to account for abduction narratives. All the debunkers have a common mind-set. They do not know the accurate evidence for the phenomenon; they ignore the evidence they do know; they distort the evidence to conform to their explanations. I have found no exceptions to this. Most skeptics fail to realize that competent abduction researchers are also familiar with psychological explanations and have thoroughly examined them. No serious researcher wants to mistake psychological accounts for experiential ones. For debunkers, however, any explanation—no matter how divorced from the evidence, no matter how outlandish—is preferable to the idea that abductions are real.

The abduction phenomenon does not lend itself to facile answers. Here are some aspects of reported abductions that must be accounted for in any explanation:

- When people are abducted, they are physically missing from their normal environment.
- People are sometimes abducted in groups and can confirm each others' reports.
- Bystanders sometimes see people being abducted.
- When returned to their normal environment after an abduction, people often have marks, cuts, bruises, broken bones, and even fully formed scars (a biological impossibility) that were not there before the abduction.
- When returned, people sometimes have their clothes on inside out or backward, or they are wearing someone else's clothes. In these cases, they clearly remember dressing themselves correctly beforehand.
- Most of what abductees describe has no antecedents in popular culture.
- The abduction phenomenon cuts across all social, political, religious, educational, intellectual, economic, racial, ethnic, and geographic lines.
- The abduction phenomenon is global. People describe the same things in the same detail worldwide, regardless of cultural differences.
- Abductions occur at all times of the day and night, depending on access to

the abductees and when they will be least missed. Abductees need not be sleeping.
- Abductions begin in childhood and continue with varying frequency into old age.
- The abduction phenomenon is intergenerational. The children of abductees often themselves report being abductees, as do their children.
- Abductions are unrelated to alcohol or drugs.

Of equal importance is how abductees deal with the phenomenon.

- Most abductees fear abductions and want them to stop. They do not revel in them.
- High-functioning people who report these experiences testify against their own interests, knowing that public disclosure could ruin their careers.
- Many abductees have "screen memories" that recall vivid, irrelevant events that mask abduction activity.
- Some abductees accurately remember large parts or all of their abductions without hypnosis.
- People remember what happened to them in greater precision, detail, accuracy, and completeness with competent questioning.
- Abductions are sometimes investigated a few weeks, days, or hours after they happened, minimizing memory degradation.
- Abductees often have long-standing cherished memories of seeing deceased relatives or religious figures. When they investigate their memories, they realize that they are of the abduction phenomenon and not what the abductees had desperately wanted them to be.

There has never been anything like this in human history. In the next chapter, we will explore this unique phenomenon of abductions and how they contribute to the alien program.

CHAPTER TWO

Abductees, Aliens, and the Program

"Soon."

Over the years, many people have attempted to define the abduction phenomenon. But the phenomenon has yielded itself to analysis only slowly. Most definitions are inaccurate because they fail to incorporate new information accrued over the years. We now know that abductees need not be physically "kidnapped." They need not necessarily be subjected to examination-type procedures. And they need not be taken onboard a UFO. So perhaps a correct definition of the phenomenon is: An alien-initiated interaction with a human during which the alien controls a human both physically and cognitively in real time and in any location.

This new definition includes activity outside of the UFO and does not require that abductees be physically kidnapped. It does not rely on examination procedures. It also includes neurological control, which is central to the abduction phenomenon. And it is a physical event that takes place within normal temporal bounds. Before describing those who are abducted and the beings who abduct them, however, we need to look at the salient characteristics of each group.

Abductees

Abductees are easy to define, but difficult to describe. They are people who, from birth, are subject to being placed under the control of aliens and who forget most or all of their experiences immediately after the event ends. The terminology used to describe them, however, is more troubling than the definition. In fact, I dislike the word "abductee." It marks the person as "other," as being in some way different from "normal" people, and as

somehow psychologically threatening. Unfortunately, however, I have found no acceptable alternative term. “Abductee” is currently the only word that adequately describes a person's situation, and therefore I use it throughout this book.

Some researchers prefer to use the nondescript word “experiencer,” but this term sidesteps the lifelong psychological trauma and physical events that most abductees endure. “Experiencer” subtly imputes neutrality, passivity, and even pleasantness to the phenomenon. As one abductee said, the word “experiencer” is “all pink and fluffy.” To avoid that connotation, other researchers have used cumbersome phrases like “abduction experiencer” and “abductee-experiencer.” “Contactee” is another term used most often by New Age followers. It recycles the old 1950s label for the long-discredited charlatans who falsely claimed contact with aliens. The word is now often used to suggest that benevolent aliens have singled out someone for special help or education. I have never found this to be the case.

Abductees live normal lives except for their involuntary participation in a lifelong abduction program. They come from around the world and they have no common overt traits that suggest they are being abducted. Abductees appear to be randomly distributed across all demographics. Interestingly, health is rarely a barrier to abduction. People who suffer from cardiac disease, diabetes, cancer, and other serious medical problems are all abducted. They do not report miracle cures, although there are rare cases of young children being cured of serious illnesses and of adults being cured of colds. The aliens are not “healers.” In fact, the only people who are not candidates for abduction seem to be those with significant physical and neurological infirmities that prevent them from doing their duties as part of the abduction program.[4]

Abductees are as emotionally and mentally stable as nonabductees. The Minnesota Multiphasic Personality Inventory (MMPI), along with other mental and personality assessments, has shown that abductees do not have personality characteristics that would account for their fantastic personal narratives.[5] Of course, some abductees are mentally unstable, just as many nonabductees are. My policy is not to work with these subjects if their instability is apparent in advance. In a few cases, these behavioral issues have manifested after I started my sessions, but I have not used any accounts from these people in my research, even though they were abductees.

The vast majority of the people I have worked with are capable of separating reality and fantasy. Some have been referred by professional therapists who did not know how to handle abduction accounts, but who were confident their clients were not delusional. I have also had investigation sessions with abductees who are psychiatrists, psychologists, and other mental-health professionals who were clearly capable of differentiating between reality and fantasy.

A common thread among abductees is that one or both of their parents were abductees. Abductions usually begin in infancy (parents are sometimes abducted with their babies) or early childhood; they continue with varying frequency into old age. This fact leads to the question of population size. How many people are or have been abductees? Most people are unaware that they have experienced abduction events. Instead, they may have had many anomalous experiences—missing hours of time, seeing ghosts, traveling on the astral plane, and other odd events—but they do not link them to abduction activity. The best answer we have to the question of numbers is, of course, speculative. But it is clear that, at the very least, millions of people worldwide have been abducted, and their numbers are growing as the world's population increases.

In 1991, Budd Hopkins, sociologist Ron Westrum, and I worked with the Roper Organization to determine how many people have had abduction-like experiences. Roper interviewed 5,986 randomly selected people across the United States. The poll, with an error rate of 1.4 percent, indicated that at minimum 2 percent—6,000,000—Americans have had experiences with abduction-like characteristics. And that number reflects an exceptionally conservative analysis of the poll.[6] Of course, to verify these numbers we would have to investigate each case. However, tens of thousands of people have contacted me and my colleagues detailing their abduction experiences. And each one of them likely represents many more who have not contacted a researcher. Given that the abduction phenomenon is global and people around the world describe similar abduction events, the number of abductees is obviously extremely large.[7]

Aliens

Most of the beings who abduct humans live onboard UFOs. While all are physically similar to Homo sapiens, all have mental abilities that are

significantly different and unimaginably powerful. They communicate telepathically. Using “neural engagement” (a term I now prefer to my original and more science fiction-like term, “mindscan”), abductors can elicit emotions ranging from fear to hatred to love to sexual response. Most abductees undergo some form of neural engagement almost every time they are abducted. Just as important, all aliens can control human thoughts and behavior from a limited distance, without neural engagement. By gazing into an abductee's eyes from a few inches away, or even touching foreheads, they can lock into the optic nerve and, using it as a conduit, stimulate various neural sites within the brain, causing that person to “see,” or think, or physically do whatever they want. The aliens' extraordinary neurological and telepathic abilities are the most significant difference between them and humans. Without these capabilities, abductions would be extremely risky for them, if not impossible.

Although aliens and hybrids, whom I will discuss below, share core characteristics, they are not all alike. In my previous books, I described “tall, insect-like beings,” “reptilian-like beings,” and “gray aliens.” As a result of my ongoing research—and at the risk of confusion—I have revised this nomenclature and classification, labeling insect-like beings “insectalins,” reptilian-like beings “reptalins,” and gray aliens simply “grays.” I have also refined the alien/hybrid taxonomy (see Table 2.) All hybrids are still aliens, however, no matter how hybridized they become. Likewise, I previously identified early-stage hybrids (who look very alien-like), middle-stage hybrids (who look half alien and half human), and late-stage hybrids (who look quite human, but with noticeable physical differences).[8] To this, I have added different degrees of hybridization based on neurological factors ranging from human-stage, to advance hybrids, to security hybrids, to “hubrids” (hybrids whose function is to assimilate into humanity).[9]

I hope the new classification places the abduction phenomenon in a more coherent light. Table 2 provides a summary of the physical appearance, characteristics, and functions for the various types of alien beings, although much of what they do is still unknown. A few words of caution: I have separated the aliens into discreet categories. As with all classifications, however, it is certain the hybrids represent a smoother continuum of alien life than can be communicated with this reductive analysis.

I have also rethought the aliens' origins based on their physical appearance and activities. My new hypothesis is that the insectalins are either the

"original" aliens, or the least hybridized. Their morphology is the least humanoid and therefore the most alien. I contend, therefore, that they hybridized all the other aliens onboard a UFO, with the possible exception of the reptalins. In the process of hybridization, I include cloning, especially for grays. The evidence for this may be slim, but the inclusion answers questions that have heretofore been inexplicable. With the possible exception of the insectalins and reptalins, all other aliens onboard are hybrids.

TABLE 2: THE ALIEN SPECTRUM

TYPE	CHARACTERISTICS	FUNCTION/ROLE
Insectalins	Praying mantis-like 6+ feet tall, thin body Very strong neural engagement Only communicate telepathically Vaguely triangular, hairless head Very large, fully black, almond-shaped eyes pointed diagonally down toward pointed bottom of head Nose, ear holes, or mouth rarely reported; no chins Gender unknown No apparent humanoid musculature	Oversee abduction operation Seem to be in command Sometimes conduct preliminary examinations on abductees Some wear robes with an extremely high collar, perhaps indicating superior authority over other insectalins Can engage in some substantive conversations

Insectalins (cont.)	No apparent humanoid heart-lung system No identifiable reproductive or waste-removal organs No identifiable gender; assumed male Energy/food intake unknown	
Small Grays	3–3.5 feet tall and thin Strong neural engagement Only communicate telepathically Large, hairless head Large, black, almond-shaped eyes pointing toward nose holes Non-functioning slit for mouth Nose and ear holes; pointed chin No identifiable reproductive or waste-removal organs No apparent musculature No apparent circulatory system; when cut, a clear liquid comes out of the wound No gender identification; assumed male Energy/food intake unknown; assumed skin absorption of liquid nutrients	Helpers Abduct humans and take them onboard UFOs Help abductees take off and put on their clothes Escort abductees around UFOs for scheduled procedures Perform menial functions, like cleaning human urine or vomit
Tall Grays	4–4.5 feet tall and thin Strong neural engagement Only communicate telepathically	Perform the more complex procedures—egg and sperm harvesting, embryo implantation, and fetal extraction

Tall Grays (cont.)	Large, hairless head Large, black, almond-shaped eyes pointing toward nose holes Non-functioning slit for mouth Nose and ear holes; pointed chins No apparent heart or lungs No identifiable reproductive or waste-removal organs Identifiable as male or female Energy/food through skin absorption of liquid nutrients	Abduct humans and take them onboard UFO
Reptalin Hybrids *(may actually be one of the other groups)*	5–6 feet tall Snake-like head; varied descriptions Scaly or mottled skin Neural engagement strength unknown Only communicate telepathically Eyes described as cat-like or more humanoid, not fully black Nose and ear holes rarely reported Mouth No apparent heart and/or lungs No identifiable reproductive or waste-removal organs Unknown gender; assumed male Energy/food unknown	Perform more complex physical procedures and question abductees about events in their lives

Humanoid Hybrids, Early-Stage	Gray, alien-looking but human-shaped; faces with small facial features 5–5.5 feet tall Thin body Thin, wispy hair Small noses and mouths; small or no ears Small amount of white (sclera) in their large but human-shaped eyes Small, pointed chins Male and female Heart and/or lungs unknown Existence of reproductive or waste-removal organs unknown Neural engagement strength unknown Only communicate telepathically Energy/food through skin absorption of liquid nutrients	Caretakers for hybrid babies and toddlers
Humanoid Hybrids, Middle-Stage	Faces half alien and half human 5'–5'8" tall Medium-thick hair Small mouths and noses Small, often pointed, chins Eyes have more white, but still too little for normal humans Heart and lung capacity unknown	Caretakers for hybrid toddlers and older children Perform procedures on humans

Humanoid Hybrids, Middle-Stage (cont.)	Existence of reproductive or waste-removal organs unknown Male and female Energy/food unknown Medium-strength neural engagement Only communicate telepathically	Help small grays process abductees onboard Escort abductees around UFO Tend to be more communicative than grays or early-stage humanoids
Humanoid Hybrids, Late-stage	Look human except that they may not have pubic or body hair 5'–5'10" tall; they can easily pass for human, male or female Irises can appear to be too large Normal head hair Normal reproductive and waste functions Male and female Energy/food through mouths Medium neural engagement Communicate mainly telepathically but can do so verbally	Perform procedures Leave UFOs to bring abductees onboard May develop special relationships with abductees, often attaching themselves to female abductees from an early age as personal project hybrids Often enforce rules, making sure that abductees comply with the program Do not live on Earth Can be communicative Help hubrids integrate
Humanoid Hybrids, Human-Stage: Advance and Security Hybrids	Physically indistinguishable from humans 5' 6"–5' 10" tall Single-minded in their functions Security hybrids are male	Security hybrids protect hubrids who are living on Earth and make sure there are no security breaches

Humanoid Hybrids, Human-Stage: Advance and Security Hybrids (cont.)	Advance hybrids are male and female Eat through their mouths Medium neural engagement Communicate both telepathically and verbally	Help hubrids integrate Ensure abductees' secrecy Advance hybrids come to Earth to obtain housing for hubrids and independents Help obtain materials for furnishing apartments Help train abductees for future tasks May live on Earth
Hubrids, Independent and Group	Human in every way except in specific neural functions 5'6–5'10" tall Telepathic and verbal communication Broad-minded Male and female Can learn to be citizens Medium to weak neural engagement	Live on Earth and seamlessly blend into society Group hubrids learn as much about Earth society as possible Live together in twos or threes Independent hubrids learn as much as possible about human life; they live alone, but also maintain contact with their UFOs Independents help group hubrids integrate

Most aliens and hybrids perform tasks for which they have been created and do not appear to think past their own particular functions. Dissatisfaction with their position is highly unlikely. They are willing functionaries in a

complex system. The exception may be the hubrids living on Earth. Their full relationship to onboard aliens is unknown.

Aliens do not have individual names; these are apparently unnecessary in their telepathic society. Thus, abductees give humanoid hybrids names. Because of this, each one may have many names. The absence of a name reflects the aliens' adherence to a group ethic (the collective) and their lack of personal identity and independence within the group.[10] Each group of aliens as classified in Table 2 has specific functions for which it was created. The only exception is the insectalins.

Insectalin Leaders

Insectalins appear to be the ones in command. They seem superior in intellect and in breadth of understanding. They do not have the well-ordered routine by which grays abide, and therefore they are less structured. They do not perform commonplace tasks, like physically taking humans into a UFO or guiding them through the corridors into rooms. They sometimes conduct preliminary examinations on abductees, although these procedures are generally left to the grays. They employ neural engagement, and abductees report that they perform the most penetrating and strongest neural engagement of all aliens. They appear to have more knowledge of the program than other aliens.

Abductees report that some insectalins wear robes or cloaks with extremely high collars that rise above where ears would be on humans. Researchers do not understand the role of these robe-wearing insectalins, and abductees almost never describe them as involved with common abduction procedures. It is possible that they have a higher status than other insectalins, but more research is needed to understand their function.

Insectalins are supremely logical and appear to lack a humanlike emotional life. Abductees' descriptions of their personalities and communication patterns indicate that they care little about human civilization. To them, humans are an inferior species who are almost childlike in their ability to think and whom they can manipulate, not only individually, but societally as well.

Insectalins appear to have no sense of human morality or ethics, although they may have their own characteristic morality. For them, abducting people is a logical means to an end. Thus, their ability to think rationally is similar to that of humans, whose history is replete with grand-scale attempts to exploit

other humans who are considered inferior. In the insectalins' minds, we are the inferior ones ripe for exploitation.

Insectalins are often more apt to communicate with humans than are other aliens. When they have a discussion, it is primarily about their program. I have not yet had a case in which an abductee asked questions about insectalins' personal lives, their non-UFO society, or life on their home venue. Insectalins will sometimes talk about the future, but we cannot be sure that they are telling the full story; they are careful not to divulge too much. Why they talk to people at all is unclear, other than that they may find it diverting to discover a human with the unusual ability to ask questions during an abduction.

Insectalins care little about the people whom they use to create hybrids. They express no guilt or regret about their disruption of human lives. They have little or no sense of humor, pity, or sorrow. They do, however, express a strong entitlement to do whatever they want to humans. They appear not to understand human emotions and therefore they cannot empathize. Whether they have sympathy is unknown, but they and other aliens will stop pain if an abductee is in distress during a physical procedure. However, this may only be to suppress an adrenaline rush that could cause an abductee to become uncontrolled.

Hybridization

I contend that the hybridization of aliens with humans—and perhaps other aliens—is the key to understanding the abduction phenomenon. This is a controversial hypothesis within an already controversial subject, but I will present information in this book that will add substance to my contention.

All hybrids are created to perform specific functions. They all work constantly. Most do not sleep as long as humans do, but humanoid hybrids, and perhaps even grays, go into short sleeplike states. They all have the same neurological abilities in varying degrees of strength. They all communicate telepathically. They all give complete allegiance to insectalins. As hybrids become more human, we can see a progression of human features that the grays do not seem to need.

Grays

Grays have had the most exposure in popular culture. They have been used to

epitomize the “standard alien” in the advertising and entertainment industries since the 1980s. It is difficult to categorize grays in terms of degree of hybridization. The best way to differentiate them is by height and function (see Table 2).

Small grays are basically helpers. They are the ones who come down to Earth to abduct humans and take them to the UFOs. Onboard, they help abductees remove their clothes and then escort them around the UFO for scheduled procedures. When the abduction is almost over, they give the abductees back their clothes and, depending on their mental condition, help them get dressed. They often accompany abductees back to their normal environment. Small grays all wear extremely tight-fitting, almost skin-like clothes.

Tall grays perform more complex procedures on abductees—egg-and-sperm harvesting, embryo implantation, fetal extraction, and neurological engagement. They are the main agents in abduction processes for most abductees. Both small and tall grays have noses and mouths, although they do not eat or talk through their mouths. They have no teeth and no apparent lungs. They do not breathe.

Abductees describe gender differences among grays—some are described as more “graceful” or “seem feminine,” and are therefore thought to be female. Most, however, are apparently not graceful, nor do they exude femininity. These grays are assumed to be male. Tall gray males can be substantively communicative, but most of the time they engage in minimal communication with abductees.

Reptalins

Reptalins are more difficult to categorize and describe than other aliens and are reported only infrequently. Abductees' descriptions of them vary. Some are portrayed as having scaly skin, some as having lizard- or snake-like faces. Many abductees are frightened by reptalins, either because of their appearance or because, in some way, they seem threatening. Why reptalins seem to be more threatening than other aliens is an open question, although some abductees say they are more mentally aggressive. This, along with their popular association with Earth's reptiles, has made them the object of endless conjecture and biblical ruminations by interested abduction followers. It is possible that my hybridization hypothesis does not apply to reptalins. But their existence has other potential meanings that I will address in the last

chapter.

Reptalins communicate telepathically like insectalins and the rest of the work force. Their tasks are the same as the grays', but they do not physically abduct people as do grays and other hybrids. They are, however, an important part of the program.

Humanoids

I have been able to identify five differentiable stages of humanoids: early, middle, late, human, and hubrid. Most likely, however, their biological demarcation is more subtle than these simple stages. Nonetheless, the categories shown in Table 2 provide a convenient way to describe what abductees see.

Early-stage humanoids are still alien-looking, but also appear to have more human genetic material than grays have. Males and females are physically distinct. It is unknown whether they have reproductive organs and, if they do, whether they are capable of reproducing. Their primary activity is to take care of hybrid babies and toddlers. They and small grays are frequently seen in gestation-tank rooms, or incubatoriums. Like the small grays, these hybrids clean up if an abductee urinates or vomits in the UFO.

Middle-stage humanoid hybrids are something of a mystery. They look half alien and half human. As is the case with early-stage humanoid hybrids, their reproductive abilities are unknown. Middle-stage humanoid hybrids take care of hybrid toddlers and older children. They sometimes perform procedures on humans and they often help small grays process abductees and escort them around the craft if they are there for a prolonged period of time. They tend to be more “talkative” than grays or early-stage humanoids. Some have been trained to perform the tall grays' standard procedures on humans.[11]

Late-stage humanoids are of human stature and can easily pass for human, except that their irises may be too large and they may not have pubic or body hair (although they have normal head hair). In recent years, abductees have described an increasing role for late-stage humanoids in the program. The males sometimes become “personal project hybrids,” attaching themselves to female abductees from an early age. They visit these abductees frequently over decades and have a personal relationship with them. They use these abductees for both sexual and insemination purposes, thus relieving sexual tension and perhaps bypassing egg-taking procedures and fetal implantation.

Late-stage humanoids have become somewhat socialized into human society. They visit abductees in their homes. They make sure abductees do not violate security by, for example, remembering and consistently describing their abductions to others. The relationships between late-stage humanoids and abductees can be both affectionate and/or aggressively hostile, depending on the humanoid's mindset and whether the abductee is obeying orders. They live onboard.[12]

Human-stage hybrids are indistinguishable from humans except in their neurological abilities. Little is known about the functions of these hybrids, but they seem to have a single-minded purpose: to ensure that the hubrids who are living on Earth are adjusting smoothly. They operate on Earth, but whether they stay here permanently is unknown. Some act as advance hybrids, coming to Earth to find housing for those who follow. Others act as security hybrids, who are rigidly concerned with protecting the hubrids beginning to live on Earth. They keep abductees quiet if they remember their abductions and make sure they are performing their duties of helping hubrids assimilate into Earth's population.

If abductees are recalcitrant or resist orders, security hybrids do what is necessary to bring them into compliance. If abductees do not respond to orders and tell an abduction investigator about their participation in the program, security hybrids stop this behavior by admonishing them or, if necessary, threatening them and even using physical violence. Security hybrids live alone in apartments near integrating hybrids, although how much time they spend on Earth or on a UFO is unknown.

Hubrids

Hubrids represent the end point of the human hybridization program. They are indistinguishable from humans in every way except neurologically; they can speak orally or use telepathy and, most important, they can neurologically control humans. It seems they have one main function—to live on Earth undetected, blending seamlessly into society. This goal is the penultimate event in the abduction program. Even after being educated about aspects of Earth living, hubrids are still exceptionally naïve about the complexities of human life, and they require an immense amount of help from abductees. But they are quick learners and soon adjust to the social complexities in which they have been immersed.

I have found two types of hubrids: independent hubrids who live alone and group hubrids who share an apartment, usually with one to three other hubrids. Independent hubrids are assigned to one or more abductees who may spend months or years teaching them about the intricacies of human society. They have personal and sexual attachments to abductees of the opposite sex. They are carefully monitored by security hybrids and by personal project hybrids who make sure that abductees will help hubrids blend into their human community.

All hubrids are at first dependent on abductees to help them navigate the intricacies of society and need less help as they become more socialized. I have known about certain hubrids for over a decade, and my sense is that many are now living by themselves with minimal or no help from abductees.

Onboard, it is often difficult for abductees to tell the difference between hubrid and other hybrids when they are in a group. Therefore, I am careful when using the word “hubrid,” understanding that they may actually be late-stage human hybrids.

Alien/Hybrid Society

Aliens come from a collective society in which individuality and personal lives are virtually nonexistent. Function and task are paramount. They appear to have no idle or personal time during which they can indulge in any type of rest or recreation. Insectalins and grays have limited and narrow emotional ranges. Moreover, the world of aesthetics that occupies the lives of so many humans is nonexistent in alien society. It is entirely possible that no art forms exist—no painting, drawing, literature, music, drama, or dance. Likewise, there is no evidence of entertainment of any sort, except for hybrid children's toys.

Yet, the clothes hybrids wear onboard had to be designed, as were the robes abductees describe for some insectalins. So there must be some rudimentary form of artistic sensibility. Regardless, aliens and hybrids seem to live in a dull, joyless society focused on work, obedience, and subservience to the group and its goals. If insectalins created all other alien forms for specific functions, it is likely that their society values only work, obedience, and purpose.

The lack of a personal, independent life is reflected in the aliens' telepathic communication. The “language” abductees recount contains no sarcasm, irony,

or humor. This is understandable since, in a telepathic society, privacy and individual expression are necessarily either nonexistent or severely truncated. The subtle and wide range of communication that humans enjoy is limited, or even nonexistent, for aliens. The range of expression that comes from facial movements, hand gestures, or "body language" that communicate subtleties and nuance is unnecessary and therefore absent. Of course, it is possible that aliens may have incorporated subtleties into their communication without abductees being able to recognize it. However, the evidence for a native alien language has not been established.

Human emotions are sometimes of concern to aliens. In one abduction event, an alien told the abductee that the emotional needs of humanoid hybrids constituted a serious control problem that the aliens had not fully understood before they embarked upon their reproductive program. If this account is correct, hubrid emotions may be a significant challenge for the aliens.

Rationality and logic are far more important in alien society than emotion and empathy. For aliens, not only do the ends justify the means; the means have no need to be justified. The concepts of right and wrong play virtually no role in the abduction program. Unfortunately, this is not limited to aliens. Throughout human history, dominant groups have identified other groups as lesser species and have subjugated and even eliminated the "inferior" group. The history of genocide amply displays the consequences of objectifying and demonizing the "other." Alien abduction and exploitation of humans may be an indication of this mode of thinking. Moreover, in terms of neurological abilities, we may actually be the "lesser" species.

What We Do Not Know

Unfortunately, abductees seldom see what happens "behind the scenes" of the abduction scenario. However, there are areas on UFOs that are not designed for humans, and I know of only a few instances in which abductees were able to see some activities that seemed unrelated to their abductions.

A female hybrid took Paula Richardson into a special area so she could see the hybrids' sleeping quarters. Paula did not know why she was supposed to see this area. While walking down corridors, she and her guide came upon several hybrid women who were quietly folding clothes and putting them into bins. After she saw the dormitory area, Paula was told to go back to where she had started by herself. She once again came upon the hybrids folding clothes. They were communicating telepathically with each other and seemed

not nearly as disciplined as when she had seen them with her escort. When she walked by, they quickly stopped talking, as if they had been doing something wrong.

During a five-day event, Allison Reed was brought to a "shower" room with hybrids who were grooming themselves and checking each other for red spots in their eyes. Allison participated in some of these activities. As recounted in The Threat, her assigned escort did not show up to take her away, so the hybrid she was with in the shower room took her back to the escort. The two entered a room containing a semicircle of about forty tilted-back coffin-like boxes that contained grays immersed in a liquid. As Allison stood there, the boxes tilted forward, the liquid drained from them, and the fronts opened. Grays walked out. Allison's original escort was among them. She asked him what he had been doing and he responded "eating and sleeping." I am unsure about the "sleeping" part, but getting nutrition through dermal absorption is consistent with other accounts I have heard.[13]

These tiny glimpses into the backrooms of UFOs suggest that aliens have a full "ecosystem," complete with components and functions that tend to the needs of both aliens and hybrids. Obviously, humanoid hybrids must be handled differently from grays. They all must get their food and clothes from somewhere. Humanoid hybrids must have areas where they rest or nap for short periods, depending on their degree of hybridization. Unfortunately, our knowledge of "backroom" support areas is exceptionally scant and only rarely revealed.

The Abduction Process

Abductions are critically important parts of the alien program and they have their own modus operandi. Before abductions, aliens neurologically pacify humans from a distance so they cannot resist the events that follow. If bystanders are present, they are "switched off" and do not remember witnessing the abduction. People are usually taken when they will be least missed or not observed—when they are asleep in the middle of the night, when they are driving in secluded areas, or when they are alone.

When an abduction begins, abductees are under total mental control by the aliens. They cannot run, fight, scream, or take evasive action. This control lasts until they are returned to their normal environment, whereupon they immediately forget the experiences they just had.

A light source from a waiting UFO transports passive abductees through closed windows, walls, and ceilings into the UFO. They are rendered invisible during these passages. Sometimes the aliens err and fail to “switch off” bystanders, who then witness the spectacle, although this is the exception to the rule.

Activities onboard the UFO are highly structured, and abductees are handled in assembly-line fashion. The aliens spend much of the time in typical abductions conducting “table procedures,” in which abductees are subjected to a series of physical, mental, and reproductive procedures while lying on tables. This begins with a physical examination, which I have come to believe —partly due to its similarity to our own neurological examinations—is an inspection of the abductees' nervous systems. In this examination, aliens check the body's functions and especially the central and peripheral nervous systems. For example, in one type of neurological check, they put their thumb and finger on the sides of a vertebra and move them up and down the length of the spine. There is some sort of mechanism that allows them to understand through their fingertips what is happening neurologically beneath the human skin.

During table procedures, aliens place tiny implants into abductees' heads. Most often, they are inserted through the upper nasal area to near the pituitary gland, through a tear duct and into the sinus cavity, or through an eardrum next to or in the brain. In addition, implants are also found in a variety of other places on abductees' bodies. The implants' functions are unknown.[14]

During table procedures, aliens frequently use apparatuses to investigate abductees' bodies. They attach headgear and sometimes place abductees inside human-sized enclosures. At other times, they pass machines over abductees' bodies. We know nothing about what these devices and machines do.

Because of these physical procedures, for many years it was assumed people were abducted only to be examined, as if aliens were concerned about human well-being or were perhaps learning about them physically. This led to a long-held belief that aliens were experimenting on humans or studying them. However, this is the only part of an abduction event that can support this contention. The rest, beginning with the reproductive procedures, shows that aliens have an agenda and are conducting a program, and not experimenting or studying.

In the second part of the table procedures, aliens perform neural

engagement with abductees. They "look" at what the abductees have been doing since they were last abducted. Abductees occasionally report that a tall gray or insectalin does something physically to their brains. They sometimes feel sensations in their bodies when the aliens go to various neuronal sites. They see flashes of objects or events as the aliens go through their brains. The reasons for these processes are as yet unknown.

In reproductive procedures, the aliens take sperm and ova to be used in the hybridization process. To take ova from women, they often use neural engagement to stimulate orgasm and then immediately harvest the ovum, suggesting that the response in some way facilitates the procedure. Women also report instruments inserted vaginally to access the ovum without neural engagement, as well as long needles inserted into their navels, probably to take follicles from their ovaries or an ovum from their fallopian tubes. Men have sperm taken by special machines and/or with the help of other abductees. Sometimes men and women are brought to abductees of the opposite sex and forced to have intercourse with them. At the critical moment, the "partner" is removed and the men ejaculate into an alien-held receptacle. Abductees are often embarrassed to discuss these procedures.

The ova are then fertilized in vitro with the sperm, and the resulting zygote is altered in some way to create a hybrid. The aliens implant the altered embryo during another abduction. Between nine and eleven weeks post-implantation, when the women are about to "show," the aliens extract the fetus and put it into a gestation tank filled with liquid nutrients. Eventually, they remove the fully developed babies from the tanks. Abductees and hybrids then help raise the hybrid offspring. Abductees are required to interact with the offspring from childhood to adulthood. They hold and feed hybrid babies, play with toddlers, interact with adolescents, and teach the hybrids about life on Earth. The aliens tell these abductees that they are "special" and fortunate to be involved in a program of such importance.

The aliens also engage in purposeful mental procedures, in which abductees see images on screen-like devices and the aliens make them envision complex scenes in their minds as if they were real. They also present special "staging episodes," during which the abductees look at aliens and think they are humans.[15]

When the table and mental procedures are finished, abductees are sometimes taken into special rooms to interact with hybrid babies, toddlers, children, and adolescents. They may also have other tasks to fulfill that will

be detailed in a later chapter.

After an abduction, abductees are returned to their normal environments with no memory of what has happened to them. Some notice periods of missing time—usually two hours or more—and may experience an odd disjuncture in time and space—for instance, finding themselves driving on the same road in the same location, but noticing to their astonishment that it is two hours later. Because of this memory blockage, researchers see only a tiny percentage of abductees who can link their odd experiences to the abduction program.

The Change

During my research for my 1998 book, The Threat, I uncovered disconcerting reports about alien plans for the future and about a "Change" that is coming. This Change would consist of humanlike hybrids intermingling with humans in everyday life. Abductees reported that aliens had told them that soon "everyone would be together." I had heard this and similar statements often enough to understand that this was part of the aliens' goal. Their activities and communications strongly suggested that they were engaged in a carefully conceived program that was directed toward integrating hybrids into human society.

Since 1998, I have found an evolution in some important abduction events. Many abductees are now being given new, additional duties. For the last decade, abductees have told me that, although the common abduction procedures still take place, implementing "The Change" has now become almost a full-time occupation for many of them. Even abductees I have known for many years have reported this difference, suggesting that The Change is now either in effect or has expanded greatly over those years.

It is clear now that integration into human society is the aliens' primary goal. All aliens are part of a dedicated program to integrate hubrids into humanity. They perform their duties to fulfill the program's purposes and are all interconnected neurologically. All give allegiance to the insectalins. They do not talk about healing the Earth, or healing or enlightening humans, or joining together with humans in a cosmic community, or anything else that might help humans. They talk about sending aliens to Earth to live here undetected and eventually to supplant humans.

Although the alien program is one of integration, exactly how The Change

will take place is still a mystery. It is possible that integration into human society may merely be a preparation for The Change. If this is the case, then the program itself may be an ongoing integration into human society that will continue until the global population contains a critical mass of hubrids. In this case, The Change may be a final, as yet unknown, event or series of events that will culminate in the aliens' completion of their program. Whatever the final event is, it will be exclusively for the aliens' benefit.

Abductees and hybrids sometimes have conversations about The Change. Bernard talked about it with his hubrid friend, Eric. Their discussion was typical of other exchanges between them, except that Bernard was allowed to ask some questions, which was unusual. Eric's task was to be Bernard's friend, but he was elusive in answering.

> I asked him a hundred different ways when this change will take place and what this change is. At one point, it's always "soon." And I asked him, "When you say 'soon', is 'soon' synonymous in your mind with 'soon' in mine? Or does it mean the future?" He just smiles. I said to him, "If 70,000 years or 80,000 years, or whatever it was of research, was a shortcut to get an answer, is that 'soon'?" And he says, "That was long ago. That would not have been soon." "Well, would 50,000 years be 'soon'?" And he smiles. . . . I said to him, "Friends don't lie to friends. Is this a story you are telling me so you can make me feel enlightened?" He says, "There are things I cannot tell you, but I would never tell you things that were not fact. And friends do not do that. So I could not do that because we are to be friends.". . .
>
> I tell him, I said, "From my perspective, the most horrible experiences in the history of humanity have come from a concentration of power in the hands of a few. I've perceived you have more power than anyone in the history of the Earth. The concentration of that power in your hands is frightening because our future rests in your benevolence and good judgment. There had been people on the Earth before that people had looked upon as the savior, and they have done horrendous things."
>
> That seems to kind of shock him: "I would never do terrible things." I also tell him that secrecy and stealth are red flags to humans. There is the feeling that if these were good things you were doing, you should be proud to say what they are and do them openly. Always the theme,

> “Does this impact our friendship?” “No. There are things sometimes people cannot discuss openly. The fact that you are candid with this and telling me these things makes me think that you are trying to be a good friend. I am accepting that you will not do bad things. I have no ability to stop you if you would. But as a friend I'm also being honest with you and telling you that you frighten me. You have the ability to control me, and I don't know what you're doing.”[16]

The conversation ended with Bernard's frustration with Eric's lack of specific information, some of which Eric claimed he did not know, suggesting that he was carrying out his function without full knowledge of its consequences.

Abductees' Roles in The Change

Karen Morgan is a woman who has the mental ability to put up some resistance to her abductors, an ability that varies between abductees. She had frustrating talks similar to Eric's and Bernard's. Nevertheless, the aliens told her she was considered a valuable component in their plans. In April 2006, she was taken into a UFO where part of the time she was made to “inspect” hybrids. Karen recalled that a female hybrid escort was with her.

> She's off to the side. Seems like she's saying that she wants me to look at more hybrids, and I'm saying, “I really don't want to do this anymore.” I'm getting a lecture, if you could call it that, on my lack of cooperation with the whole program. And that it's basically, you know, “You better shape up or we have ways of making sure that you do.” And I'm like, “Go ahead and use them because I'm not going to do it. So, let's see what you've got in store here.” But it's ridiculous because this is like a program; she can't go beyond that. See, I guess the thing is that it's just really horrible because what they're saying is that they're going to integrate these hybrids into the society. They're coming, and we, the abductees—it seems like our whole purpose in being abducted . . . is to create these hybrids and get them into the society. And I'm saying, “Well, that's your plan, not mine. You should check with me first. Just because you think this is a good idea doesn't mean I'm going to do it.” And they're saying that was the whole point of the whole thing all along.

I asked Karen if this came out all at once, or if it was something she had picked up over time. She responded:

> No, I think we have this discussion quite often. It's like this was the whole point of the whole thing. And of course, whenever I say, "Well, what's the point of integrating them into the society?" they never tell me that. . . . But there's just this general feeling that this was the whole point, and I'm not being a good sport by not going along with the program.[17]

A few weeks later, during a neurological engagement procedure, Karen was given a glimpse into The Change by a tall gray who stared into her eyes. Just before, she had bitten the thumb of a gray and the aliens were annoyed with her and strapped her to the table. She described it in a conversation with me.

> I get the sense that he wants me to accept him and participate in whatever the plans are. . . . But it has something to do—in my mind at least—or, am I getting this vision of this taking-over-the-world thing from them?
>
> Could be.
>
> The picture is that they're going to replace us but we have to help them. I'm thinking as this is happening, "Why would I do that? Are you kidding? No, I'm not going to do that."
>
> How do they portray "replacing"? How do you know it's a replacement situation?
>
> They're going to replace us with people that look like us, but in this staring thing, it's not quite like that. It's more gradual. . . . I can't tell. The staring thing is more to try to get me to cooperate and the gist of it is that I have not been at all helpful and they're not very happy about that and they have to force me to do things. Why do they have to force me? I should be helping them. . . .I have the sense that the hybrids really do need us to cooperate. They can force us but it's not going to have the same effect as if we all just merrily pitch in and help them do whatever it is they want to do, which is learn about the Earth.
>
> Is that what they say? They need to learn about the Earth?

They don't say it. It's the image that you get, you know what I mean? The general gist is that I have a lot of experiences. I have a lot of things I could teach them and I haven't been helpful and sometimes I've even lied to them. The general impression I get is "this better stop, or else." And I say, "Or else what? What are you going to do? Kill me?" And that question just goes unanswered and even then the feeling I'm getting is that I'm not even being cooperative then and they're trying to bond [neurologically] with me. They're not pleased.[18]

The Progression from Alien to Hubrid

Creating hubrids for The Change is at the heart of the aliens' program. Paula was often shown images of hybrid "evolution." One evening in 2005, she and other abductees were taken onboard a large craft. Small grays directed the abductees into a big room. An insectalin stood in front of the group and showed them images on a screen displaying the evolution of hybrids to hubrids. She described it to me like this:

We walk into this room and we don't change our clothes. There's a man up there that's going to teach and he's more of a, more of a bug. He looks more like a praying mantis than a hybrid.

So he's more insect-like?

Yeah. And he's very serious. He's not trying to scare us or anything, but this is very important. And this seems to be part of our project that we work on. And there's a screen or something and what I'm seeing now is it's kind of like a lesson on different stages of these hybrid humans. And he's talking to us about the different things that they have done over a period of time. And they're almost like prototypes. It's kind of like scientifically shown. These are like generations and they all have their value.

So how many stages are you seeing? How many hybrid types are you looking at?

Maybe eight. . . . It's like successive generations. And the ones to the right are where we're going to and the left are where we started. There were big craniums, for one thing. And the outfits that they have them in, interestingly enough, they start [looking] kind of like uniforms and slowly but surely, as you look down it, they're more like our clothes. I

mean, they are our clothes. . . . They have them in more like a dress, like a business outfit. Not like going to a ball game or something. . . . And [the insectalin is] paying particular attention now to the ones that are further along, I mean, that are the farthest along. He's saying, "Pay particular attention to the hands and the build." He's narrowing it down to just the later few stages.

And it's not just the appearance. It's the behavior too. . . . And he's reminding us that they're mostly us, that they're more us than them. That should make us feel good. And so we're getting up. I don't know why I feel this way—this is an odd word to say—but somehow it feels sacred. Isn't that odd? [He says] that these are very special guys and they're mostly [human] and they look good. They're not noisy at all; they're just walking around. . . . I think they were showing us how many generations, or how many improvements they have made.

When the insect-like one was explaining this, did he say why they were doing this?

Well, all he said was that they were going to come down and be with us. But he didn't say much more than that; just that they were going to come down and be with us. . . . And he said they're getting . . . a little bit of experience. . . . And it really was so they could live with us. That was from the very beginning so they could be together with us in our world. But they would be—both of us—working for our betterment, for all of our betterment. . . . And it wasn't even like the best traits of both sides, you know. It was more the physical traits with us and the mental with them. And he said that he wanted us and other people to be comfortable with them. And to do that they had to make them as close as possible to us physically.[19]

While reporting a 2006 abduction event, Paula provided me with more information about the program's goal. One evening, aliens took her from her backyard into a UFO. They gave her special yellowish hybrid-like two-piece clothes to wear. After she interacted with hybrid toddlers in one of many rooms containing children of all ages, she was taken into another area with over a hundred other abductees. There, an insectalin gave them a glimpse of the future and their position in it.

We're all kind of sitting there in a semicircle. At first I was just looking around me, but now I'm really looking. I recognize people and they recognize me.

People whom you know in normal life or people whom you've. . .?

That I know from up there. The hybrid, the really humanlike hybrid, is talking to us, and I'm not grabbing anything. . . . He's standing in front of us. Whatever he's talking about, it's very technical. It's like everything with this is divided into little segments. And they all fit, the little segments, but separate, that somehow fit together in a whole. . . . And there are people under us. It's not like we all depend on one another. We're all sufficient on our own, for God knows what. But the design is that we all come together.

What do they mean by "they"? Do they mean that the design is that they all come together, do you mean hybrids and humans, or just all the humans coming together to form this?

Yes. It's all the humans coming together. They're directing us, but we're coming together. This is the most significant thing that's ever happened. . . . We as individual abductees were sort of designed for this. This is also like it's our place in time right now. This is where we fit. This is where we fit. This is our place. We all seem to know it's true—whatever.[20]

Paula's account reinforces my contention that the aliens' plan can only be carried out by cooperation between abductees, hubrids, hybrids, and insectalins. All must work together to further their interests. The evidence I have found points in one direction, and that is the integration of hubrids into human society for an eventual takeover. I have found no evidence to refute this.

CHAPTER 3

Preparing Hubrid Children

“Someday he's going to eat a pizza.”

Meeting the aliens' goal of integrating hubrids into human society requires extensive training that begins when the hybrids and hubrids are children. The program's success depends on abductees, who are the designated trainers and coaches. While not all abductees are required to train hybrids, it is an important function for a significant number of them.

Teaching Young Hybrids

Teaching human-stage hybrid children[21] to act like humans is difficult. The lives these children lead onboard is almost incomprehensible to us. For example, hybrid babies are withdrawn from tanks, not born. There is no date attached to the event and, therefore, they do not know their own age. They have no identified father, mother, sisters, or brothers. They have no known extended family and no normal familial interactions. They cannot keep childish secrets in a telepathic society. They do not understand music. Because they have never lived on Earth, they know very little about almost everything human.

Acting human requires subtleties of behavior that only humans can teach the hybrids. The volume of information they must learn to live in modern civilization is incalculable—perhaps too much for them to absorb or understand. Humans depend on relationships, friends, family, work, school, recreation, and legal, political, and cultural institutions, as well as a plethora of rules and norms that shape their lives. We live in a semi-privatized society based on love, family, work, money, recreation, justice, religion, and culture,

all of which help to build a sense of self-worth within a framework of modified freedom. Humans are governed by laws and customs, both public and private, with specific sanctions for violating them. Although they acknowledge some rules, hybrids have almost none of this knowledge and structure. Everything must be taught to them.

Hubrids grow up onboard in a collective society based on function, work, and duty. Free will is a meaningless concept for them. Independent activity and freedom of choice are severely limited. Love and affection, apart from that given by abductees, is probably not within their experience. Work and rules are everything. For hybrids and hubrids, life onboard is extremely circumscribed.

Hybrids' Learning Styles

Human-stage hybrid children are ready and motivated to learn. Because they live in a telepathic society, large amounts of information can be transmitted, or dumped, all at once. They are therefore capable of extremely rapid learning. They are usually attentive and keenly interested in what abductees tell them.

Abductees do not report serious behavioral problems among hybrid or hubrid children. Disputes do not break out among them, nor do tantrums. They do not whine or ask for things. Ridicule, name-calling, pushing and shoving, and all the other normal behaviors of human children living in close proximity are not reported. Hybrid children listen to their hybrid and gray caretakers and obey orders.

Instruction takes various forms. The children are shown pictures of things on Earth and told what they are. They are taught how to do certain tasks and then watched as they perform them; they are given feedback on whether they are doing them correctly.

Reading is apparently not a primary source of knowledge in a telepathic society. Instead, asking questions is critical to hybrid education. They often engage in what I call a “question cascade,” in which they ask a flood of questions in rapid succession. Human-stage hybrids and hubrids remember all the answers to their questions.

In a typical training session, abductee-trainers are taken onboard and subjected to the standard preliminary table procedures. Eventually, they are led, singly and in groups, into a room where five to fifteen children are sitting

on the floor or on raised cubes that are part of the floor and serve as chairs. Hybrid children are almost always with young adult female hybrid caretakers who watch over them.

The training includes subjects like going to school, having a pet, eating with a fork, family relationships, and living in a home. Abductees have taught these skills, as well as other common behaviors, to hybrid children for decades. Although our knowledge of this training is very incomplete, we know enough to paint a striking picture.

Being a "Normal Kid"

Betsey has been teaching hybrid and hubrid children since at least the 1980s. In a 1988 abduction event, she first had her table procedures. During these, she realized that, for some reason, she had more mental control than usual. She waited for her chance and then jumped off the table and ran toward a doorway with a gray standing in it. In her panic, she tried to push him aside, but hit the arched doorway wall instead, sustaining a hairline fracture in her wrist. She continued to run down a hallway, but a tall gray got in front of her and brought her under control.

They then took her into a room crowded with other abductees, several early-stage hybrid caretakers, and hybrid children, most of whom were wearing white gowns. A caretaker brought her to a five- or six-year-old boy who was wearing human clothes. With her arm aching, she had a conversation with the young hybrid that focused on food. He was human in his reactions and desires, and he indicated that he had had contact with other abductees. In this particular conversation, pizza and school became the center of attention:

> This kid almost looks normal. Not quite, his eyes are different but it's pretty close. He's a little bit thin, his head is just maybe a bit too big. Other than that, he's pretty normal. He wants to talk to me. I'm starting to feel very connected to him. I don't know why. He's kind of young, but he seems to know a lot, seems to be smart. He's talking about different foods. He's telling me he wishes he could try different foods we have and [asking] what do they taste like or what's it like.
>
> What kinds of food do you mean?
>
> There's a lot of different things in there, but he's kind of curious about pizza, of all things. He asked about cereal. What the difference is

when you put the milk on the cereal. Hamburgers: “Why do you put so much stuff on your hamburgers?” He's very curious; I'm not really answering him, but he's sort of getting the answers from me.

So there's not really a give and take? You're not saying: “Why do you want to know?” or “How come you haven't had any?” or anything like that?

No. It's like he asks the question and I think about it and he just sort of knows. I don't know how to explain it. He's telling me some day he's going to eat a pizza. That's what he really wants to do. He's telling me he's heard a lot about pizza. It's kind of cute, really. I don't mind him; I kind of like him. He's making me feel very connected to him. He's nice and . . . more animated than the rest of them were. He actually shows like a little excitement at times. Just seems more like a regular kid. Some of them are just, they're just not—I don't know what the word is. They don't have that range of emotions. It's like they're blunted in some way.

But he's got his heart set on pizza?

Yeah. I asked him, “Why pizza? Why is that the one?” He said, “Everybody I talk to likes pizza.” I said, “Well, how many people do you talk to?” and he said, “I talk to a lot. I have to learn. I have to learn things.” He's asking—well, not really asking—but he talks about something and then I think about it and I think that's how he's learning about it.[22]

The discussion ended with the boy asking about the things Betsey did when she was his age. They talked about playing, school, and eating.

Seventeen years later, Betsey was still answering questions for young hybrids. In 2005, she was taken into a room with several hybrid children between ages five and ten. Here, she was subjected to a question cascade. The conversation consisted of telepathic communication accompanied by images in Betsey's mind. The rapid questioning was tiring for her.

What kind of questions are the older ones asking?

All kinds of stuff. What are things for, like normal kids use—you know, like a ball. And then we have to clarify which kind of ball. Baseball or regular ball or just a play ball, you know?

Is there a ball around there? Are they referencing some sort of ball?

Not really. I mean, I get images in my head of what they're thinking of, but I don't think it's a tangible item. But they have images; they know what the different ones are because they're showing me in my head. I'm saying, "What kind of ball?" and I'm getting like an image of a baseball and I'm saying, "Well, that's for the game of baseball." I'm trying to explain that and then I get another [image], which is just a normal kid's ball, play ball, and I'm saying that they would just use it to throw around or bounce; it's not really for a specific game. I'm kind of introducing the game ones—basketball, football—as a way to explain that this one is not something special; it's just a ball.

They're asking me, "What do kids do?" and I'm saying, "Mostly they go to school and they learn things." Then they're trying to relate it back, "Well, do they learn how to play basketball? Do they learn how to play baseball?" I said, "Sometimes, but mostly school is for other things." This is all rapid-fire, though. They want to know what kids eat, how they eat, where they sleep.

What do they mean by how do they eat?

Do they eat with their fingers? Do they eat with utensils? What's the process involved? Why is the food on a plate? What's the purpose of the plate? Why are some foods eaten with the fingers and some foods are not? It's like endless questions. "How do you know when to eat with your fingers and when to eat with a utensil? How do you know what kind of plate to use? Why do you use a plate? Can you not use a plate?" I mean it's just endless. It's like they don't know anything. And then they're saying, "How do these kids learn all this?" and I said, "This is what we do with them since they're babies. They just know." Then, when I bring up the subject of babies, it's, "Why don't babies eat this food? Why do babies have bottles?" And I'm thinking they should know some of this stuff. This is not mystery stuff here; this is simple. This whole exchange is mentally exhausting.

Because of the rapidity of it, you mean?

Yeah, it's just rapid-fire and this and that and this and that and it's exhausting. Then somebody comes over and takes most of the kids away to like a different area. There's one kid, though, that stays. I've seen him before, I know him. He's about ten or eleven maybe. I've seen

him before; I've worked with him before. . . . This kid's a nice kid; I like him. He seems to be happy I'm there. He's telling me he can't wait to actually get to do some of the things that he's learning about. He seems to be real excited about that.

He's telling me he thinks baseball looks too hard, but he thinks he wants to try basketball and he definitely wants to try a lot of different foods. He's excited. . . . I said to him, "What about school? Do you want to go to school?" and he said there's no need for that. He said, "We learn differently." I kind of got the feeling they have kind of like a school type thing, but it's not like ours. They learn differently; they can't be taught in the same ways.

He's sort of asking me, "How do kids get to their school?" He's asking me about transportation, how do they get places. I'm saying like, "They take a bus or they can be driven. They could walk." I'm telling him, "Kids don't drive so they have to have someone drive them." I'm telling him, "There's like a bus driver or they walk or they have bikes." He's asking about different kinds of travel, "Why would you travel, go someplace?" and I'm telling him, "There's so many different reasons. We travel to visit, we travel for vacation, we travel because we need to for work, there's no one answer."

Living in Houses

Then Betsy tells me that the child "kind of switches gears" and wants to know why human children sleep and where. She explains sleeping arrangements to him:

"We have a house and we have beds and bedrooms" and he's aware of that, he just doesn't understand why.

Why they have bedrooms, or why they sleep?

A little of both, but I think more it's a question of why you have separate areas to sleep. I say, "It has to do with having privacy and sometimes you just want to spend a little time alone. This is what we do, but it's not that everybody is so close; it's just that they have their own space." I'm not sure he understands. He's having a hard time with that one. I'm just trying to say humans just need to be alone and he really doesn't understand that. . . . He's asking me, "Does everybody

have to sleep apart? And I said, “No. Whatever the family decides on, but most do.”

And he wants to know why the families live together but separate from other families. He's kind of saying like, “You have one house. If everybody slept together you could fit [in] a lot more people.” And I'm saying, “But we don't want to.” Like, it doesn't make logical sense to him. I keep telling him, “The goal is not to fit as many people as you can in a house. A house is for one family or extended family, but it's only those people who choose to live together.” Then he wants to know, “Who decides to live together?” I try to explain to him, “Nobody really decides. You decide for yourself so you might have a good friend you decide to live with, or you might get married and live with someone, or you might have kids and live with them or extended family. You decide for yourself.”

I'm telling him, “Sometimes it changes. One person might move out, somebody might move in; a child might be born. It changes.” He wants to know, “When do the kids decide where they live?” and I said, “Not until they're bigger usually, because they need someone to take care of them. They can't just go out on their own when they're five years old.” I said, “We have certain ways of doing things and that's just how we do it. Some people don't leave until they're much older.”

He's having trouble with that one too; he's having trouble with a lot of these concepts. . . . He's saying to me, if he were to be here now, would he have to join a family because he couldn't be on his own? And I said: “Yeah. They wouldn't let you be on your own. That would be a real difference. It would be an oddity, because you're too young.” And he wants to know “How old do you have to be?” And I said, “I don't know.” He doesn't want to wait, but I think he knows he has to. That's kind of it. Then he goes off somewhere else.[23]

Writing

Aliens and hybrids live in a telepathic society where brain-to-brain communication from systematically stored data is most important. In fact, in alien and hybrid society, there is little evidence for a written language of any kind, although some abductees report seeing symbols used and a few have reported seeing books. If those symbols represent a sophisticated language,

however, alien writing and reading could be very different from what we know.

In 2007, Betsey was once again taken into a room where human-stage children ages seven or eight were in the company of adult hybrid caretakers. The room contained a bed and night table to teach the hybrid children about human sleeping quarters. Although Betsey did not remember him, the adult hybrid who escorted her into the room told her that he, too, had learned from her when he was living on Earth.

I conducted the following session with Betsey without hypnosis. She had so many sessions with me that she had learned to place herself back into the event and to remember consciously and accurately what had happened to her. This session took place using Instant Messaging. Often, our messages crossed each other in cyberspace. I have corrected the typos and spelling mistakes.

I see several children walking from one room into another. There are more hybrids (adult or nearly so) around as well.

Okay. No other abductees?

No, I don't think so. He is saying something about the space we're in: "This is where we practice" or "This is where we simulate," something like that. I think he's asking me what I think, or how it looks, or if it's correct—something along those lines. We're walking around that area. I'm looking into the rooms. He wants to know if I think it's correct. This is very important. Everything must be correct.

I see. What is in the rooms?

In one room—the first one on the right, I think—there is a small bed and night table. The bed is made up with a blanket and pillow. I'm saying, "There is no lamp. There would be a light source. There might be a dresser or closet." The second room on that side has those kids in it. They are sitting at kind of a desk thing, I guess. It's a long bench with a long kind of table part in front—all one piece, though.

Like a picnic table, you mean? The kind [where] the benches are part of the whole?

Yeah, similar idea, only just one bench to sit on. And there aren't legs on it or anything. The bench is right into the floor in a kind of small block thing. I am helping one of the kids. He is trying to hold a

pencil-like thing (it's not a pencil, but it reminds me of one). I finally get it into his hand the right way. I'm asking him where his paper is. He's asking what paper is. I'm saying, "What you will write on." He's taking the pencil thing and marking directly onto the desk. I am saying, "No, don't do that; you only write on paper." (I'm a mother, through and through.) Then he's showing me he can make it all go away again when he wants to.

He can make the marks go away?

He is showing me this because I'm upset that he ruined the desk. It's kind of like a "No I didn't, look!" thing. He is telling me this is how they practice. Will I help him practice? I'm saying, "Yes, what do you need to write?" He is kind of staring at me. He's asking me my name. He's saying, "Show it to me." So I'm taking his hand and helping him form the letters. I'm sounding it out mentally as we go. He is asking about the "y." The 'e' makes that sound, "Why is the 'y' there?" I'm saying, "The 'e' can be silent sometimes, so the 'y' tells us it isn't." I'm telling him that "y" on the end usually sounds like "e." He is saying, "That is not the correct way to do it. If you want it to sound like 'e' it should be an 'e.' This is making it too complicated."

I am saying that the written language has lots of odd rules like that. He doesn't like that. He's telling me I should tell my people to change it so it makes more sense. It is difficult to learn all of the rules if they don't make sense. Someone is coming over and telling me it's time to go. This kid is cute. As I'm getting up, he says, "Thank you for your help." He says it kind of rotely, like he's memorized it, but it's still cute.

Time to leave that room. It's a different guy now [a familiar hubrid] taking me out of there. . . . He is saying it is important that these young ones learn. It was good of me to help. He's pleased with that. This doesn't make a lot of sense. He is telling me, "They are our future." Then he's kind of stopping and looking at me and asking me if I understand that. I'm saying no. He repeats it: "They are our future." This time, he's emphasizing the word "our." It's important I remember that. I feel like there was some significance in the whole exchange that I completely missed. . . .

We are walking through several rooms and he is telling me this is

like their house. This is how they learn to be like us before they come down. He once learned in a place like this. I think he is saying it was not exactly right, though. He had to learn a lot more when he met me and lived there.[24]

Young hybrids are sometimes fascinated with writing instruments. Pens and pencils that are common in our world may never be encountered by aliens, who have no need to write. Thus, like children on Earth, hybrid children must learn to read and write.

Peggy Friedrich remembered an event in 1964 when she was fourteen, during which she was taken to two ten-year-old human-stage females who wanted to learn how to write. They had taken Peggy's favorite pen during a previous abduction and they were sitting at something that resembled a drafting table. Peggy was given her pen and a plain square piece of paper to write on. She told me about the event in this interview.

How are you teaching them how to write? In other words, do you have the pen or do they have the pen?

I've got the pen; it's my gold pen, too. I'm showing them how you hold it in your fingers and the angle you write at. The boys use the wrist and the elbow, but the girls use just the wrist and they look like they're drinking it all in. . . . They want to learn how humans do things and understand why I have an attachment to this pen, but not other pens.

How do you respond to that?

It's like I don't know how to tell them that. I'm fourteen years old. How do you explain something like that? It's like somebody special gave it to me and I liked it! It had really nice elegant lines; it was aesthetically pleasing. I liked it. It was totally subjective stuff that made me like it.

Do they respond to that?

They don't seem to understand that. It's a pen. It's a thing. You use it to write. What's the difference? It's like somebody gave it to me out of love and that made it special. I don't think they understood how feelings can be attached to an object when the object couldn't give any feelings back, I guess. . . .

Do they want you to work it for them?

It was just, “Show us how to use it.” . . . I flick the top down, show them the nib comes out, you press to the paper and make the symbols, you write. . . . They just watch me. They don't try to take the pen; they just watch me. . . . I offer the pen to one of them and it [she] doesn't take it and then I offer to the other and it [she] just looks at me like, “What are we supposed to do?” Well, write something. Here's how you write an “A”; here's how you write a “C”; here's how you write an “E.”

But she's not doing that.

No. It's like [they ask], “Why do you do this?” and it's like [I answer], “Well, to communicate, why else?”[25]

Learning, Acceptance, and Discipline

In 2000, Paula was given the function of teaching children ages ten to early teens. In one event, a late-twenties female hybrid caretaker took her into a room with a group of ten-year-olds. Under the caretaker's watchful eye, they gathered around Paula and began a question cascade about what going to school was like.

Sitting in front of them, Paula first told the children she had been a grade-school teacher. Her students came to school every day and they all lived elsewhere. She talked about classes and how students might go to different rooms for different subjects. She described books, assignments, and having friends. She told them about the lives of boys and girls, learning about history, and about ideas.

The discussion turned to home life. One of them asked, “What are the kids' duties?” Paula said that, at home, children clean up after themselves and put away their clothes. For some reason, the caretaker cautioned her not to talk about taking out garbage, walking the dog, or other seemingly innocuous chores.

Part of Paula's job during this question-and-answer period was to tell the children how to be accepted by others. She said: “You want to look clean. You don't want to stand out. You don't want to be different. Kids want to belong to a group. That's why good grooming is important. You don't want to stand out and be picked on or pointed out and have no friends.” “Is it the same for the girls?” one female hybrid child asked. “Yes, even worse for girls.” “Why is that?” the girl asked. The caretaker again steered Paula away from

talking about puberty, telling her just to say that girls are more judgmental than boys. But Paula said that boys have more friends than girls. The hubrid boys seemed to like this. “Do people touch?” “Yes, they slap each other on the back and poke like with their fingers. But boys don't go arm-in-arm like girls do.” “Do they hold hands?” A boy had seen parents holding hands with young children, but not with older ones. Paula explained that little children had to be looked after and protected.

Paula expanded her talk to sports and games. The caretaker told her the children knew about some of the games and asked, “Is this how it is in schools?” Paula said, “Yes, but some children do not follow rules.” The caretaker said that these hybrid children were better at cooperating than most human children. She said they would be practicing and that Paula would be coming back to see their progress.

When the visit ended, Paula went to the children and touched their hands, saying goodbye. Each child stared into her eyes. The caretaker told her, “This is important, vital work.” Touching their hands was also important. Contact with humans at various stages is essential to them, she told Paula. “They have been hugged before, but they were younger.” The caretaker then told Paula, almost confidentially, that sometimes the children got unruly and the caretakers did not like this. “That's their human side,” Paula said; and the caretaker replied, “Yes, I know.” The caretaker reiterated that this was vital work: “It's important for our futures, all of our futures.” Paula asked, “Do you think they'll have a chance to come down to be with us?” The hybrid was guarded: “I think so. We'll see.”

The caretaker then asked Paula about her private life. She said she was an English teacher, but the caretaker was not interested in literature. Paula surmised that it was more of “a human thing” to her. The caretaker was more interested in discipline. She asked, “If they [the students] act up, what do you do?” Paula, using a teaching example, said, “I talk to them, and if it doesn't work out, I call the parents.” Puzzled, the caretaker asked, “What are ‘the parents’?” Paula said, “There are two-parent and one-parent families” and that she preferred to talk to the fathers.

The caretaker asked, “What are your students like?” Paula told her about their houses, their siblings, and how they got to school. She said dressing correctly is important for kids and that clothes tell something about who you are. “Why would it make a difference?” the caretaker asked. Paula tried to explain the meaning of fashion, but the hybrid did not understand and would

have none of it. She said they make their clothes onboard and the human system was “foolish.” “How could clothes make someone feel better about themselves?” This was difficult for Paula to explain, and she asked, “Does everybody dress the same here?” “No,” the caretaker said, “but people dress differently according to their jobs. You know [what] someone's position is by their clothes, but students are just students.”

Paula asked the caretaker whether children have books to read or homework to do. The caretaker told her that hybrids and grays give them their knowledge. Paula's sense of this was: “Because they don't use books and they all get the same information, they don't get homework the way we get homework, or we give homework. But they do practice . . . how to do physical things.” She got an image in her mind of a special room to which the children go to learn. It's not gauged on how much information they obtain, Paula said, because not all of them are trained for the same thing. They do not have to practice how to learn; the knowledge is there. They are trained for different jobs; they have different futures.

Paula told the caretaker that the children seemed happy. The caretaker corrected her: “They are not sad.” It is not happy or sad for them but, “Some of them just don't work out.” Paula asked why. “Some of them are just not suitable,” but they find other jobs for them to do. “This is the way it is.”[26]

School Lunch

On another occasion, Paula was required to put on a two-piece white outfit. She was led into a small room by a familiar late-stage female hybrid dressed in an outfit similar to hers, except that it was yellow. A group of about seventeen young hubrid boys around eleven to fourteen years old were in the room. Paula consciously remembered they were eating “hamburgers.”

> And we're standing outside of this room and it's almost like there's a glass or something. It's like in the observation room, but there's glass. And she [the caretaker] said they've been working with a young group. And they're having some trouble with them and they want me to teach them, to show them. And I'm asking her what does she want me to do? What do they want me to teach them? She said they're like school age; they're like our school-age children. But they are eating in a new setting; it's a new setting for them. She wants me to watch and see how they're doing. And I'm asking her, “Am I supposed to show them how to

eat?" And she said no, I'm supposed to show them how to eat like we eat. She said, "This is a different setting." . . . She shows me they have the ladies with the food. It's like a counter.

You can see that through the glass there?

Mm-hmm [Yes]. And then there's some little kids. And then there's like a stand that's a little bit raised over to the side and it has more food. And she showed me that the ladies were making something and they were wrapping it in paper. And I said, "Do you usually wrap food in paper?" They said, "No, this is for us, for the way we eat."

Oh, I see. For humans, you mean?

Yeah. They've seen us eat like this. And I said, "What is it supposed to be?" And she said, "They are eating outside of their home." And so I said, "I have a feeling of a school." And she said, "Yes, yes, it's school, but also out to eat, out of their home." And so I said, "Like a restaurant, like going out to eat in a restaurant," and we talk about that. . . . She didn't know what a restaurant was. I mean, I said, "Kids this age eat in a school. When they go to school, they eat. They have to eat in the middle of the day and then, when they're free with their friends, they go out to eat."

It's kind of like, how would I do it, how would I do it? And I'm telling her that there has to be some order, that some would go up [one] at a time to get their food, not everybody go up at once. But, she's lost control. They have to control this. We're going inside now. . . . They're cute little kids; they're really cute. They look very much like us. . . . Looks like there's like four or five tables. . . . And I'm telling them in a school, they go up in a line and they get their food. It's really a lot of disorder and people are talking.

Out loud, you mean?

Yeah, out loud. I mean, I can hear it. So, they're acting like kids. See, some are already eating, and some are eating the dessert. And I'm telling her there has to be some structure here. And some kids are getting very loud. And she just asked me, "Do children act like this?" And I said, "They do unless they're controlled. This would never do in a school; this would not do at all in a school. They wouldn't put up with it." So we're going to start over. She's telling them we're going to

start over. So they're going to sit down. Sit down at the tables and be quiet, be quiet. And I just went like this, I went, "Shh," and they're laughing.

They laughed at you?

They laughed at that; they never saw that before. It's kind of cute. Then I'm talking to them, and I'm talking to them out loud, and I'm telling them they need to sit down and leave the food alone and let's talk. And there are a couple of kids over here that are not following the rule. They're still talking and they're giggling and she [the caretaker] said that they're not listening to us. And I'm telling them they're eating their dessert first. They can't have that yet. So I'm walking over there . . . and telling them to put it down and come on back. And . . . there's one child here and one child here, and I'm kind of ushering them back with my hands on their backs and they're not used to that.

Not used to being touched?

No. I tell them, "It's okay. Let's just sit down and be quiet." I'm telling them, "Shh," and they're laughing again. It's funny, . . . but, "You've got to behave. Part of being human is to get along and to do things the way other people do them. So let's start over." And a couple of boys are still being very loud. And she's very worried about them. . . . She keeps saying, "We can't have this." And I'm telling her, "Well, you can help by controlling it. You tell them what they have to do when they get there." They come in and they sit down, and then some go up and get the food and the others wait. And you start with one, then after they eat that, then they can go for that. It seemed to be a simple thing to me to understand. So I'm walking up with some. Just the first table, I'm walking up with them. I tell them to get their hamburger.

Where are you walking up to?

To where those ladies are standing. It's like a counter, kind of. . . . And the ladies have these, this brownish paper wrapping up—they look like hamburgers. And I would expect to see like mustard and ketchup and stuff, but I don't see it there.

Can you see the actual hamburger? Does it have a bun and meat and all that?

No, it looks sort of like bread and something in it. It doesn't look

like a McDonald's or anything. But it looks like there's some kind of like a bread. . . . It's more of a squarish. Kind of like a squished in—it's like a top and a bottom and it looks like there's something brown in it.

It's like a sandwich then?

Yeah, more of a sandwich. The women are picking [cups] up and handing them to them. It's like water, they could take it back or the ladies can bring it. And I said the boys should carry it back with them. So it's like a water in some kind of a plastic glass. . .

As sophisticated as they are, this is kind of a rudimentary type of setup. They have some—like paper towels almost, and I tell the boys to get it and bring it with them. . . . I'm just telling them how to do it. There's eating at home and there's eating out. And when you eat out, this is what you do. . . . They are listening. They know it's serious now. I'm telling some of the kids they can break it in half and make it into two pieces like two sides. . . . "And take the napkin. You can put it on your lap, right here. That's right. You take the top off of the cups, and then they just take small bites and you can talk, but you don't yell." . . .

And I'm going down to that spot where those couple of boys are . . . that were talking and I tell them they're supposed to whisper. . . . And I think I've overdone it, because now they're really very serious. And she [the caretaker] is telling me to talk to them; to tell them what's going on. So I'm telling them, "If you're in a school, this is what you do. You have to eat. And other times you go out into a restaurant. And the restaurant is freer because you don't have the teachers watching you, but you still have to be good; you have to behave." And I'm telling them the big thing is not to look different than other people. Not to draw attention to them. Because she said, "We just want them to fit in." . . . They've eaten this food before. It's not like they've never had it. . . .

It's kind of like, "Why is this such a big deal?" because they eat all the time. This is because it's different; it's in a different place with different people. . . . And they're eating still and they know how to use a napkin to wipe off their faces. I told her that having ice cream there is a bad choice of foods, because it's just melting over there. And there's like a chocolate sauce and the boys kind of made a mess of it over there. But they do have something else that the ladies have brought out

and it's like little squares. Kind of like a little yellow sponge cake, maybe? And the ladies put them on the tables. I'm telling her that generally they take one. When they get their food, they'll get their dessert. Or, they get it themselves after they eat their food. . . .

But they're being good and they're just talking. . . . I think I hear they're asking what they're going to do next. And it's like she wants me to talk to them and instruct them how to eat. . . . She says when they normally eat, they don't really have to train them. . . . But I'm telling her this is just something that she can build on. That it's just a new behavior and everything has to be taught. I'm telling them to put the cake on the paper. . . . And that when they're done, they can just fold it all up. But, they can't throw away the cups for some reason. . . . So they have like a bin. It's like a cloth kind of, almost what you'd use for clothes. I'm telling them, "Throw the paper in there and then take the cups back." They do that. They're doing it.[27]

Paula noticed that there were no utensils and that the students ate everything with their hands. The food was obviously something the hubrids were accustomed to; at least, they do not ask how to eat it or what it is, and they do not express feelings about its taste.

Clothing and Conformity

Hubrid children have to dress the same as human children, and abductees help them. In the incident described above, a female hybrid took Paula into a "dressing room." The room had clothes in piles on the floor and on shelves, bins containing shoes tied together by their laces, an alcove with mirrors, and two young female hybrid helpers. Paula told the female they should have the clothes organized by size and she asked them for a table to put the clothes on. The two helpers brought in a table with legs on it. They found jeans in the piles and spread them out on the table to see their sizes—she noticed the "Wrangler" label on one of them.

The helpers repeated the process with shirts and underwear. Paula saw about ten sets of boys briefs that were new, still in the package, although she did not notice the labels. The female hybrids took out the shoes—mainly sneakers, but some shoes looked as if they were made out of cloth, like slippers. Paula asked the female hybrid, "What are these [slippers] doing

here?" The hybrid said, "This is what we were given." All the socks were white and folded in plastic wrap. There were no undershirts or belts.

Young hybrid boys then entered and Paula was directed to "dress them with what we have." She put the clothes next to each child for measuring and they took off their hybrid outfits and put on the human clothes. The clothes did not fit perfectly, but a female hybrid told her not to worry about that. Paula asked where the boys were going, but she was told it was not her place to know that. Her job was to do this. The females asked, "Don't they look like your children?" Paula replied, "Yes. They look a lot like our children."[28]

The female hybrid took Paula into another room to see a group of high-school-aged kids. They were wearing human clothes, sitting at a table, and talking quietly to one another.

> You can hear them. Some are whispering, some are just talking, but not, you know, out loud. I'm trying to get a sense of what they're talking about. . . . It's more like projects. I have a sense it seems like they work in like twos and threes. Like they're going to work together. And my sense is—and I don't know how I have this—is when they're down [in human society] with us, they're going to be in groups and they're going to have a project to do. It's like they're going to interact with people, but they're going to stay with their friends, their groups.
>
> And they all have different assignments, is what I'm getting. And they're excited about it, but they're really well prepared, is how I'm picking this up. They know what to do. . . . They're smart. They're very earnest people. . . . These are the older ones. They've been working with these a long time. These are special ones. They are very proud of these kids. They're like the top and they've been working with them since they were very young. They're handpicked. I get the sense it's kind of like the best of our two worlds. They're very smart; very smart. But they can listen to people and they can try to feel like them. Almost like empathy. . . . They're good with people and people trust them.
>
> So they've already been with people?
>
> They've already been with them, yeah. . . . And she said again they are the best of both worlds. And I ask her, "Well, are they us?" And she said, "Yes, they are too."
>
> So they're sitting at these tables talking. Is this a food situation also?

No, it's more like a study area or something. Like a meeting area. I have two feelings here. I'm very impressed, because they look so good and they seem so good, but then it's scaring me, because they fit in, you know? It can tie a knot in one's stomach to see this. . . . And I have a feeling that somebody gets up and they put their hand out.

Now, does this mean he wants to touch you or shake your hand?

Shake my hand. I mean, I'm kind of groggy on this, but it seems like he's saying, "Hi" and, "How are you doing today?"

So he's being social?

He's being social. And I said, "I'm fine, how are you doing?" And he asked me if I'm an observer. . . . And I said, "Yes I am." "Well, what do you think?" or "How did they look?" I said, "You look very good." And we're getting some communication here. It's kind of like rapid. He said, "We're going over some procedures" and, "We've done this many times before." . . . And the feeling I get is that this is all our future. But then again I have a feeling that they're really going to be molding the future. I mean, they're really organized and, you know, target-driven. But it's okay, because they're part us. . . . And there's like an edge of warmth, but it's more just, "This is the way it is." This is not how it's going to be; this is it.[29]

Evaluation

In April 2006, Karen was taken into a room with many young girls. Three hybrid children were brought to her. Karen's resistance to the children elicited a threat from the female hybrid who was escorting her.

And now it seems as though we're looking at children. They're girls. Three girls. And they're wearing little smocks.

How old are they, do you think?

I would say they're like seven, five, and three. They're kind of angelic looking. They're very pretty, but they have no affect. And I'm saying, "What are you doing? What is the point of this?" I'm thinking, you know, "You must have millions and millions of eggs and sperm and all that stuff and, you know, how many people, why are we doing this? I've been looking at these kids for twenty-five years." And the answer

is, “We're not going to tell you why we're doing this.” . . . But the sense I have is that I am supposed to help integrate these hybrids into the population.

I see. Now, do they say you're supposed to help them integrate into the population, or is that just a sense that you get? Is there a discussion about that, in other words?

Here's what it's like. It's like they're saying when I'm with the girls, the female one, the two helpers are by my side, and the female is saying, “You know, it's your job to help us get . . . them into society.” And I say, “I'm not doing it. No. Nope. Nope. I'm not doing it.” And that's when she says, or puts in my mind, that “If you don't help us, do you know we can kill you?” And I can't laugh, but I almost did, and I say, “No you're not.” I say, “Go ahead. Go ahead. I've been hanging out with you for all of these years, you know, I don't think that you can do that.” What I say is, “I'm not going to help you integrate them into the society. I'm just not going to do it.” . . .

So, she gets angry in a sense. Or at least . . . stern. They get stern. But, whatever they say to you or whatever you say to them, it never stops the program and I know it. . . . Whatever you're going to do next was going to happen no matter what you say you'd do. It just seems like in this big area there's all these hybrids.

All kids, you mean, or . . .?

All ages. Kids. But they all have this really whacko affect. It's just blank. The girls have very thin hair. Silky. But they don't have any affect. . . . They're standing there for me to inspect them and they're in a row. And I'm supposed to inspect them.

Well, how many kids are there, do you think?

It's a big, cavernous area that seems to have rooms off of it. And it seems like there's all different hybrids and all different people. There's a lot of activity and motion going on. . . . It's like they're looking at me to tell them something and I feel kind of sorry for them. I guess it's not their fault they're hybrids. That's why sometimes, when this happens, I feel bad when I say, “Oh, yeah. They'll be just fine.” Because I feel like—I feel bad for the hybrids, but I'm not going to help the aliens. I'm just not going do it. I'm not going to help them. If I can stop, if I can just

make it more difficult for them, I will.[30]

Abductee accounts of training hubrids inevitably reinforce the idea that they will be living on Earth. Hubrids have a function to perform and they must be “human” to carry it out.

The same type of training takes place for older children, adolescents, and adult hubrids. Although it seems that a hubrid's age is not a factor, the actual integration program is most problematic for the youngest children. They have to be in a family and attend school. They cannot live by themselves or blend in without help. Thus, most young hubrid children might be learning about life as humans for when they get older, but it is possible that they could be inserted into hubrids' homes or families in which both parents are abductees.

CHAPTER 4

Training Adolescent and Young Adult Hubrids

“Is a person bred to do this?”

While onboard, aliens require abductees to teach young adult hubrids about integration, just as they train hubrid children to fit in. Contrary to what may seem logical, instruction for these adult hubrids does not address topics like government, law, societal institutions, entertainment, corporations, economics, or other complex aspects of society. Instead, most hybrid training is centered on the ability to communicate and interact correctly with humans —to “blend in.” To this end, instruction for adult hubrids focuses on relationships and the innumerable details of day-to-day behavior and social norms.

The challenges of teaching adolescent and young adult hubrids are similar to those encountered with the children—they must be taught nearly everything. They have had little or limited experience with ordinary daily human life. They do not understand how to eat human foods properly, live in a house, drive a car, watch television, or purchase something in a store. They have rarely encountered art, music, or literature, and likewise have never played sports. Most young adult hubrids have had no experience acting independently, making their own decisions, or giving and receiving affection.

Young Adult Learning Styles

Late adolescent and young adult hubrids are highly motivated to learn about human society. Like the children, they absorb information rapidly using telepathy. And, like the children, they also learn from human instruction, practicing human behavior and eliciting abductees' feedback.

Young adult hubrids use question cascades to draw out information and quickly assimilate it. However, there are times when the content is more difficult to comprehend and the question cascade can go on for long periods. Strangely, hubrids are rarely uniform and homogenous in their level of knowledge; some have learned more about human life than others of the same age. For example, some have already visited Earth and observed humans or seen mock human rooms, while others have not. They have talked to different abductees who gave perhaps different answers to the same questions. Moreover, sometimes abductee information is wrong.

Hubrids have to learn a broad spectrum of information. Their training extends from the mundane—like learning how to eat an orange—to the abstract—like understanding the concept of music, something completely absent in the aliens' emotionally narrow telepathic society.

We do not know why the knowledge that abductees give hybrids is not spread uniformly to all other hybrids. Rather, it appears that each group, from children to young adults, keeps the knowledge to themselves. This may be because the number of humanoid hybrids onboard is limited. Therefore, there is always a fresh group of hybrids who must learn from abductees, as the older hybrid groups have gone on to other tasks or are now living on Earth. It is also possible that the way in which the information is stored neurologically is not conducive to transfer for human-stage hybrids.

At the end of one abduction, when Betsey was about to put her clothes on to leave the UFO, a young adult female who had been escorting her sat next to her and asked a series of questions about learning styles and a bus.

> She's asking me, “Why don't they learn in one place?” I'm just saying, “That's what's been set up for them to learn.” And she wants to know what kind of things they learn. And I'm going through some of the things. She asked me something—and I was thinking about the bus, she's asking questions about the bus for a while, “Why would they go on that? Do they use that all the time? Does everyone use it? How do they fit everyone on it? How big is it?” And I'm just explaining it to her as best I could, you know, that there are different buses, different kids go on different ones. She was asking how they organize that and I said based on where they have to be picked up and dropped off and what time.[31]

Dancing and Music

Sean Allen recounted an example of training young adults during an extraordinary two-part incident in 2009. In the first part, while on a UFO, he was required to teach a female hubrid how to dance with men. He estimated that she was between twenty and thirty years old. Sean, whose memories always come haltingly, described the scene to me as taking place inside a human-style room with an oak dining table. There were food-like items on the table, but no one ate anything. A caretaker hybrid brought the hubrid to Sean.

> She is here and she comes up to the top of my chest and no higher . . . She's right in front of me, two feet away from me . . . The guy who's with me [the caretaker] tells me, "Teach her to dance. She doesn't know how to dance and you're going to teach her."
>
> What is she wearing?
>
> She's wearing a black dress which had long sleeves and it comes up to her neck and from the waist it kind of flares out somewhat and it's knee length, maybe about knee length, and then she's got some kind of shoes on, black shoes. . . . It doesn't look very stylish and it doesn't look like someone who has a sense of fashion. . . .
>
> Does she say anything to you? Do you get a sense of communication from her?
>
> All I can remember is something like, "We have to dance. You have to tell me what to do." But it's like she's saying the word ["dance"] and she really doesn't understand entirely what it means. It's something she's been told she has to learn, you know?
>
> When you look at her, does she seem familiar? Have you seen her before?
>
> She does kind of seem familiar. I've known these kind. She looks quite human. . . . She has black hair which comes to about her shoulders and it's parted down the middle and it's a bit tangly and curly and it's absolutely black with no decoration of any kind.
>
> Is she happy to see you? Is she neutral? Or is she frightened?
>
> She seems completely indifferent, I'm afraid to say.
>
> So what happens next?

I put my hand on her waist and I hold her hand in my left hand and then I say something like, “Where's the music?” or “I can't teach the steps without music.” What I get back is something like, “What music?” or “What kind of music?” or “There is no music,” or “How do we do that?” or something like that. It's like it hasn't been considered or thought about. . . . Like, “There is no music” or “Why is music needed?” or “What is music?” or “How does it go? Does it make a sound? What is it like? Where do you get it from? Is there always music when you dance? Can you dance without music?” This kind of flavor. . . . There were questions like, “What does it sound like? Where do you get it from? Why do you need it? Can you do it without music? Do you always have music for this?” . . . And I try to think of it in my head—the sounds—so maybe they'll pick it up from my thoughts, which they can do, but they still haven't got it somehow.

What happens then? Do they supply music?

No, they don't. They can't. But anyway, I say, “Well, you move back and forward” and she looks very impassive and just completely emotionless about it, like it's a task, like when you have to learn to change a tire on a car or you have to learn a piece of machinery. It's a very functional sort of thing and she follows me with some basic competence.

Does she say anything to you like, “Am I doing it right?” or “Do I put my foot here?”

She questions [stepping] like this or like that. I say, “No, go back a little farther” and it's very hard, because what do you do in a situation like that? You've got to work very hard to get the steps. . . . I did spend quite a while in this situation, but I don't know that I managed to communicate very much. I think at one point I said what you need to do is show her a film of people dancing—say, salsa—and then you'd understand the way it's supposed to feel and it'll be much easier for you. But that was just not available or an option at the time.

When you're holding her, do you actually get to do some sort of dance steps with her?

Yeah, very slowly, I kind of lead her and she gets the feet wrong. I say, “You need music and then you'd understand about the timing.” Anyway, in the end, I just leave her; I just walk off.

How do you know when it's over?

Good question. Somebody who was with me, somebody says something like, "Okay, it's time to go. It's time to go now," . . . and off we go. . . . There's one other detail, Dave. We weren't the only couple. There were others, but not that many—five or six other pairs in the room—so I'm assuming that at least one of each pair was an abductee. I don't remember what everybody was wearing.

Were these other couples sort of following your lead?

There was no interaction at all. They were all separate.[32]

The second part of this encounter came two weeks later when he was abducted again and underwent a question cascade about music and how to make it. Four late-adolescent hybrids wanted him to teach them how to play instruments. Sean was unclear about whether he saw real musical instruments onboard, or if the aliens had put images of musical instruments in his mind. He had played various instruments when he was younger, but trying to explain how music is created was difficult.

I was being asked all these questions about music . . . and I had to visualize in my mind what something looked like. So, I would visualize a keyboard and I would say, "You have white notes and then in between, the black notes are sharps and flat[s]. Octaves go in seven notes and this is how it works and this is music in the harmonic scale." I could visualize this keyboard and somebody would say, "What's it attached to?" and "Who makes [music]? . . . So I would visualize the little electric piano and then the electric piano would be placed there. . . . I'd say, "You need rhythm. . . . What most people do is use drums or percussion of some kind."

So then I was asked to describe them, how you'd fit the drums together, and what they're made out of, and what they look like, and where would you find them, and would you hit them with your hands? And I'd say, "They use drumsticks, but you can use your hands." All these questions about different kinds of drums, and eventually I settled on a very small basic drum set, a snare and a big bass drum and a couple tom toms and high hats. And a drum stool.

Sean continued to address the question of why you need music to dance, trying to explain how the dance and the music complement each other; the dance is an extension of music in a way.

> "You can't just dance silently; you need some music to dance to; you need to dance with a rhythm." It's very hard to explain to them, but they kind of get it somehow. But they don't really get it, you know? So then they ask me, "Well, what about this music? How do you make it? How do you create it?" I say it's recorded and you can just play it on a CD and they say, "Where does it come from?" and then I say, "Well, people create it in a little group of humans and they work cooperatively to make this sound." "How do they do that?" "Well, you've got different instruments that make different kinds of sounds and complement each other." "What kind of instruments?" "Well, one would be maybe an electric piano or keyboard." "What's that? What does it look like?" and "How do you play it? Who plays it? Do you have to be chosen to do this? Is that all you do with your life or do you do other things?" . . .
>
> And then there's a guitar and I can kind of visualize holding one myself with the six strings. . . . Well, okay, "What kind of noise does it make?" So then it's like, "With electronics you can make it do all kinds of different noises and a typical noise would be like this. Then there's a microphone." What I'm visualizing—or they have this idea of or somehow a combination—is a kind of old-fashioned mike stand, you know, one of those rectangular-type mikes that you'd see in the 1940s or something. That's what gets visualized. So what we have is this little group of instruments—a little keyboard, a little drum kit, a guitar leaning against an amplifier, no bass—and a microphone stand standing there on its own. And I say, "That's typically what you might use for a group of people to make music with and then you could record the music and the music would last forever on this record and then you could reproduce it and millions of people could listen to it in all different locations, because it would be a historic recording."
>
> They kind of get it and then they want to know about who makes the music and, "Is it all you do?" or "Who chooses you to make the music?" or "Who told you to make the music? Is it something you're born to do and do for years and years, or do you have to do another job?"

The question “Who chooses you to make the music?” is consistent with the aliens' focus on their rigid social structure. The hybrids' perspective does not allow for someone to decide to make music for themselves; instead the hybrids emphasize, and are perhaps even obsessed with, obeying rules from “above.” Sean continued:

> The kind of questions I'm being asked is very peculiar. The sense of it is: Is the person bred to do this or is it something, a job, you're given later when they've grown to adulthood? It's like a role or function they have for like a number of years and then they're told to do something else. That's the kind of way they think. . . . Anyway, I'm then supposed to make the music and they say, “Let's go.” And I say, “I can't actually do that because I don't play keyboards. I play piano a little bit. I can play basic chords, but I can't teach you to do it just like that.” So, I've got this situation where they want to be in this little band to make music and the whole situation is pretty ridiculous, because they can't play instruments and I'm not even sure the instruments are really there. Nothing can then happen, nothing can then be done. I realize this sounds insane, because they'd know that then, wouldn't they? Surely they'd realize that.[33]

Sean explained to the hybrids that it takes time and practice to learn how to create music: there is more to it than simply making sounds with the instruments.

It seems inconceivable that hybrids would not know what music is. It is possible that, when particular hybrids came to abduct people in their homes, they may have heard it. Of course, seeing it played in person would be a much rarer event. This is especially true if a hybrid's functions do not entail abducting humans and spending even a brief time on Earth. Therefore, some hybrids may know what music is, but most may never have seen it played or heard it at all.

Oranges

Later in 2009, Sean remembered being taken aboard a UFO and brought to a female hubrid with black hair. She was familiar to him and he was “kind of happy” to see her again. The female seemed happy to see him as well. He sensed that he might have known her for about ten years. They sat together on

what Sean thought to be a “couch.” The female kept her hands on her lap and asked questions.

> She's asking me about oranges. Isn't that insane? She's asking me about oranges, fruit.
>
> Does she want to know what they are or how to eat them?
>
> “How many do you eat? How do you eat them? Do you take the skin off? Where do you get them from? Do you just eat them as they are or do you do things with them? How often do you eat them?” All these questions about oranges. I just remembered that. I didn't remember that before.
>
> So she's in essence—if I may use my own words, and this may be wrong—asking you about the rules for eating an orange.
>
> Yeah, the rules about oranges, yeah. “Where do they come from? How do you get them? How many do you get at one time? How many do you eat? How do you eat them? How do you get the skin off? Do you share it? Do you eat it on your own in private? Do you eat all of it or do you throw part away? Is there anything else you can do with it? Does everybody eat them? Do only some people eat them?” It's very strange. She doesn't generalize about grapefruit or other fruit, just [talks] about oranges. Why, I don't know, unless it's been made up in my mind. I don't know. She's full of questions about them, though. . . . You imagine it in your mind. The conversation is about oranges, but there is no physical orange with us in this place.

Later during this same session, Sean pointed out the difficulty of explaining how to peel an orange without having an orange in hand:

> It's so much easier to explain something to somebody if you have the artifact there and you can explain it and practice in practical terms. But most of these questions I'm getting are just purely mental and it's hard to clarify things that way. I don't know why she doesn't just have the objects there. They ought to be able to get an orange from planet Earth and keep it and show it to you so you can teach them how to peel it.

In this exchange with Sean, a hubrid was once again searching for the rules of how to do something, with no sense of priority or importance; every

question appeared to have equal weight. For hubrids, almost everything is new, and abiding by the rules gives their lives structure. In a telepathic society, it may be much harder to circumvent or break a rule. Plotting something in private is difficult, if not impossible, when others can understand your private thoughts. Nonconformity in this society is virtually impossible.

Nail Polish and Reading Books

Sean's memory-retrieval session covered a broad range of subject matter, all of which related to following rules. After the conversation about oranges, the female hubrid asked him about nail polish and then about books.

> I think she has questions about nail varnish or manicuring. I think she has questions about something like that.
>
> Does she know what it is?
>
> No. She's learned things. She knows some things, but she has questions. I don't remember the details. It's something about nails, manicuring the nails, too long or too short, different lengths. Do you cut them to points, something like that. It's something she needs to get right and it's something I can't really help her with that much.
>
> But she's interested in how she should do her nails, basically?
>
> Yeah. Basically, yeah. What's the right way and what's the wrong way. . . . She's got this kind of attitude about everything. How do you do this, what's the right way, what's the wrong way to do it? . . .
>
> She asked me something about writing and about language and about alphabets and about books as well. I think she knows something about this already, but there's far more that she doesn't know—a whole world of literacy and writing simple things with a pen or a pencil. She's asking me about that too, but it's kind of a big subject. . . . She's interested in literacy and books in a fairly deep and general kind of way. She needs to understand more about that. She understands about storing knowledge and ideas; that much she understands. She understands about paper and symbols and writing. . . . I'm not sure she can read very well. I think she has an idea. You'd think that would be something they could teach the young ones, just like we teach our young ones. They could learn it very rapidly. . . .

She's asking you about books too?

Yeah. . . . What kind of things are in books? What kind of things do they keep in them? Why? All questions like this. Explain why different sizes, explain why people have so many of them. Is this where you keep all your information? I say you can keep information on computers and on electronic gadgets too. She's definitely asking about writing on paper and recording things that way and about literacy and about books.

When you answer, do you ask her, "Why are you interested? Why are you asking these questions?" Or do you just sort of answer the questions?

It's like I know why she's interested. She doesn't have the understanding of societal norms, so I know she doesn't have that and I try to explain that in a simple way.[34]

Facial Expressions

Instructing hybrids can be very basic and at the same time very detail-oriented—even sometimes including things as elemental as facial expressions. One such incident occurred in 2006, when Allison was taken onboard and walked into a large room containing three half-circle rows of "tables" with seats opposite each other. She estimated that the room contained about thirty tables with about ninety seats. She sat directly across from an eighteen- or nineteen-year-old late-stage hybrid female in a booth-like enclosure.

Allison often recounted her abductions in cynical and sometimes sarcastic tones, the result of psychological wearying from remembering a lifetime of abductions. She told me about this exchange four days after it happened.

And we sit across from whoever is in our box. I'm sitting across from a girl. She's got really, really long black hair—I'd say at least to the middle of her back. It's very straight. She's very pale. . . . There's like this partial glass around it, . . . almost like a ticket booth. . . . But it's square and it's in proportion with the square glass. There's a little lip that comes out for your chin, like an eye-doctor thing. . . . I understand that we're to put our chins on these things. . . . This girl inside this thing puts her chin on the support. So, we're face-to-face at about two inches [apart]. I could kiss her.

You're just a couple of inches away from her?

Yes. . . . I feel she's either searching for or taking or viewing something [through my eyes] that . . . has to do with her smiling. I don't know. She's looking at things. I don't do anything on purpose, but I get the sense the purpose of the thing is an associative thing for her with the physical act of smiling that's associated with the emotional feelings of being happy. That's something at this moment I feel is taught for her, anyway. And I feel like my gray guy is just standing behind me.

Is she an early-stage, middle-stage, or late-stage hybrid?

Late.

Okay. So, she looks pretty human, then.

Yeah, except for—well, she looks very sickly—not because of being skinny or anything. Actually, her face is pretty rounded and her skin is smooth, but she is very white, like she's never known the sun. This is definitely something for her, because I don't feel anything in return. You know, when our eyes are connected, I don't get anything back. . . . I don't get any sense from her of anything. So, what she's doing is she's probing in me and doing whatever it is she needs to do for her. I'm getting nothing in return.

But you get the sense that she is looking for clues and triggers for smiling as related to emotions?

Yes. I don't know if she really does smile, but I have this image of a really fake, plastic, practiced kind of smile thing. . . . There's a connection between a physiological response to an emotional feeling, and this one was "happy."[35]

Clothing and Dressing

Allison, like other abductees, was required to teach hybrids how to put on clothes and how to wear them properly. After years of doing this, she was tired of the routine and complained to me: "You have to talk about how you walk, how you sit. If it's a girl and she's in a skirt, you've got to talk about how to sit and those things. But there's still only so much you can do as far as teaching someone how to sit, how to walk, how to dress, about buttons and zippers. I've done all I can there, and it was just frustrating me." The frustration appeared in many of her other abductions.[36]

In 2005, Allison was in a room onboard with a male hubrid. She was told to dress him properly. She guessed that he was about twenty-three years old and about five feet, nine inches tall. He wore a sleeveless tank-top undershirt (Allison called it a "wife-beater"), jeans, and white sneakers. She sensed that others had dressed him most of his life. She said he seemed "shy" and "intimidated." She presumed he was just about ready to enter into human society. On the floor, there were bins full of clothes for him. She looked through the clothes and found a T-shirt and a pair of pants. The problem was that she did not know his sizes.

> So, we have to start with the whole concept of putting on a shirt. That's probably why he has a tank top on, because he didn't have the sleeves and stuff to mess with. I think when I get him all dressed up [I will] calculate what size I think he is, because [I will] have to take him shopping later. Right now, I have these bins with stuff to try on. I mean, I don't want to take him to a mall and try to guess there what size he is. I wish we had the wife-beaters in these bins, because he puts his hands up to get his clothes put on, and I've got to teach him from the very beginning how to put his own shirt on, and with wife-beaters, it's going to be easier than fumbling with sleeves. And somebody probably already figured that out. That's why they sent him in there the way he was. . . .
>
> There's like T-shirts in different colors. And there's bins over here of jeans, different sizes, different colors [arranged] so that it goes from dark to light, and bigger to smaller. I have to start out with guessing size and stuff. Then I put clothes on him and he can sit in one of these little desk/chair things. He puts his hands up like a little kid and I pull it over. If I don't get the right size the first time, I do it until I can with that and pants. There's no underwear. There's no socks, and there's no shoes. . . .
>
> So, he puts on the shirt, puts on the pants. The pants fit, I assume, or pretty much so?
>
> Yeah. I got one size too big.
>
> So you go get another one then, or . . .?
>
> Mm-hmm [Yes]. And he sits bare-butt on the desk thing. I take the pants over and do this with the legs, put it there and put it there. When

he stands up, he pulls his own pants up, but I zipped them, because I didn't want him to hurt himself.

So, you get him dressed. What happens next?

I work with him for a while. I want to make sure I do it all in the right order. Because I see things—I see images, floating images, of putting on socks. Like sitting in a chair and—I have to show you. Sitting in a chair and putting your foot up like this and putting your sock on, as opposed to sitting in the chair and bending way down to do it. I see myself showing him, sitting at his desk to bring his foot up so he can put his sock on and still engage in eye-to-eye conversation. That was a practice. . . . That's why I say it's so complicated. It's not complicated, but it's over weeks and weeks. Months maybe. I don't know.[37]

Making Friends and Being Safe

Paula was in a room with eight or ten late-adolescent male hybrids and an older caretaker. They were learning how to understand casual human interactions. Paula explained that the best way to learn how to act human is to watch humans. Either in her mind or on a screen, Paula envisioned them being in a park together. They all seemed to tap into that image. She instructed them in the proper way to meet people.

They just are trying to get comfortable with people. . . . They kind of stay in groups. When they walk, there might be three together or four together. . . . And I'm telling them they really should spend, if they can, just a lot of time looking like they're talking to one another and just watching people and seeing how they act. . . . And I'm telling the hybrid that they just have to have a lot of watching experience. Maybe go to a mall and just walk through, a couple at a time or three at a time, and just walk and then sit down and watch them.

They seem to think we're kind of unruly. People are kind of doing every little thing instead of following on a mission. Some of them like the girls. They like looking at the girls. . . . And I'm telling the hybrid who was the watcher, or whatever you want to call him, they have to see all these different things that people do for their leisure. Everything's not training, work with what he wants. And I'm being told

that they think a lot of what we do is just a waste of time. And I'm telling him, “Well, we do things in spurts. We learn things, we're with our family, we're with our friends, we play, and then we get to business.” They don't seem to have a whole lot of play.

Paula's conversation with them turned to how humans interact physically.

They've kind of selected people that are going to be their friends, and they're people that they know. But they're human. . . . And those people will be understanding, and they will have patience. And I'm telling them it's just really a comfort level, but they'll get to the comfort level. And I'm telling them about my own experience of moving from school to school and how—what I did. And they're really paying attention here. What I did is, I just sat back and watched people for a few days. And then, you just relax, and you just see that it's just a different way of communicating. . . . And the idea that we're being told is that we want them and they'd like them to go over to two or three [kids], to get to know these kids and for short periods of time maybe visit the kids' house. It's very controlled—very, very, controlled.

Who says this?

The head guy. . . . They're supposed to go outside first, not go into the houses. Meet the kids outside just to get a relationship, just to feel comfortable.

But these would not be children of abductees, though? I mean, this is just average—?

Average. Yeah. Yeah. And the abductees, they're going to know them ahead of time and they know the kids ahead of time. He said they met them. He's saying something like the abductees are much more like them. It's not like they're after any huge friendships or anything. They want a comfort level. That's as deep as it goes.

It's almost like they absolutely don't want friendships. Like alliances almost. He's telling them about the bullies that could be neutralized in a way. It's like the kids could do that themselves. And I'm saying to him, “What? With their eyes?” And he said, “Yes.” And he's telling them they're not going to be down here alone. There will be people that are visible and invisible that'll be here. . . . But one point I'm telling them

is they need to fit in. I feel like a traitor here. But anyway, I'm doing what I have to do. . . .

We're talking a little bit about mothers and fathers. And I'm telling them that a lot of the times, it's a very good thing that the fathers and the mothers teach them what we're trying to teach them. And the hugging and the touching, that's a bit uncomfortable for them. So, I'm telling them, "Let's practice shaking hands. That's not up close." . . . You know, they should've known this before. So, we're just, you know, "Not too tight," and they kind of think it's funny.

Are they practicing with you or with each other?

With each other and with me. And the other guy was just watching. It's kind of like he thinks it's distasteful. But I'm telling them that, in our perspective, it's a good thing. It's kind of like you shake their hand, you look them in the eye, you say something that's connecting, and that's what we want. And someone's asking me about doing it with the girls. "Not usually, unless it's a business or it's some kind of a meeting." But I don't see it at their age. Somebody's asking me, "Do you just go up and shake people's hands?" "No. They have to be introduced. There has to be a reason for it. But that's one of the connections. Another [way of connecting] is just to say, 'Hi. Hi. How are you doing?'" They don't understand, and I'm trying to tell them [it provides] comfort on both sides; not only their sides, but the people's sides. "These are just the little things you have to do."

The hybrid is saying that sometimes things don't work out with the humans. Sometimes, they get rough. Sometimes humans fight. All of a sudden, they start fighting. And I'm telling him that we get indications beforehand—that if I was somewhere and a fight was going to begin, I would see somebody making movement, or talking louder and getting louder, or accusing someone. We just don't attack like wild dogs. There's a reason. I'm telling them you can just step back slowly. Just step back.

The exchange continued with more questions about human interaction and about safety. Paula surmised that, eventually, the aliens intend to change our behavior.

> Then I'm being asked like right now, "What should they be aware of if it could be dangerous?" And I'm saying, "The raise in the voice, getting closer, someone standing closer to them, the look in their eye." He [the adult hybrid] is saying that they can sense it also. I don't know what that means. Telepathically. He's telling them they won't be alone. But there's a real fear of us. He's telling them they're absolutely not going to be alone. There's going to be people around watching them. . . . They must have had some sort of bad experience in the parks.

Paula then described an incident in a park when some human kids came up to the hubrids and asked them if they wanted to play "a game." The hubrids refused, but the humans would not let it go and asked, "Why not? Why don't you want to play?" This insistence frightened the hubrids, who apparently took it as an aggressive act. They then agreed that, in a park situation, they would not all stare at people at the same time.

> But they were telling me some of the good things that happened, too. They sat down in the park, and they saw people going by with the kids and that was interesting. A mother holding a child's hand—that was interesting. It's interesting for them the emotions that we have. It's sad. They never had parents. The deep love, too, really is surprising to them. He [the adult hybrid] doesn't think that [deep love] is necessarily a good thing at all.[38]

Inspection

Not all hubrids move into human society. The late adolescents and young adults are in the final stages of preparation for moving in, but the inspection and assessment process prior to integration is ongoing. These pre-integration hybrids will only pass muster when they can blend in without the slightest difference that might draw attention. The inspection process is shared with some, but not all, abductees. Paula, Karen, and Allison occasionally had this task. We do not, however, know how or why the aliens choose certain abductees to perform certain functions.

These chosen abductees have the responsibility, during parts of some abductions onboard a UFO, to inspect hybrids and provide feedback on how well they would fit into human society. Some abductees are so involved with the program that they recommend ways in which the hubrids can learn more

about humans. In effect, they serve as both judges of and, given their state of neurological control, unintentional guides for safe integration.

Inspection includes physical and behavioral characteristics: Are they dressed appropriately? Is their hair cut properly? Are they acting in a way that will not draw unwanted attention? These are critical questions and the answers may help determine the hubrids' future.

Hubrid Physical and Behavioral Characteristics

The physical and behavioral characteristics sought in hubrids run the gamut from anatomy to dress. One of Paula's primary duties, often in concert with other abductees, was to inspect and critique hubrids' ears, hair, hands, nails, clothes, demeanor, and conversation. In one typical event, Paula was part of a group of thirteen to fifteen abductees who sat in form-fitting chairs and watched as hybrids of various stages of development came in and displayed themselves. First, the abductees were shown an image of a hybrid with big ears and odd hair. They said he would stand out. Then a more human-looking group came in dressed in human clothes. The insectalin in charge telepathically said he was “proud” of this group. He asked the abductees how they looked. Paula said they all looked good. One abductee, however, noticed a hybrid wearing what appeared to be wingtip shoes and said, “People don't wear those that much anymore.” But, everything else was correct.

Mingling

Socialization—the ability to mingle among humans undetected—is an extremely important goal of the aliens. If abductees do their job properly, the hubrids will have a rudimentary understanding of human society and will be able to function within it. Being among humans onboard is an important step in this process. Paula recounted a “discussion” related to socialization—one of many conversations about this goal.

Paula tells of being taken into a room with a group of abductees. Hubrids then came into the room and walked around among them. These hubrids looked human and the same insectalin they had seen before seemed pleased with their appearance. Some of the abductees suggested places where the hubrids could be dropped off to observe and mingle with humans. One suggested street corners, malls, and shops.

He's saying not that he's going to take them, but they [the aliens] should

take them. Somehow they should be exposed to it. But not like in a stadium, but like in a park. And he [the insectalin] said that they see, like, “movies” of this. They've been shown this along with their other training. They're learning how to act. . . . And I'm saying I never go to ball games, but I could help them in a mall, looking in windows and walking through. . . . [The insectalin is] saying that sometimes they take them down a few at a time and they keep them together and they can observe. And then someone [an abductee] thinks that they should let them watch some television programs about teenagers. He [the insectalin] doesn't want them to watch television.

Does he say why?

He did; I just missed it though. I think that it was he just wanted them to see useful things, serious things, you know, not fooling around. He's kind of asking us what we think, and on the whole, we think they look real good. . . . Now [the insectalin is] telling us that this is an important part of the project—our project. And we'll be doing this again. And they are protective of their people. These are very special young people. . . . It's like the best of the two worlds. We have the best of the two worlds here. And we're very lucky to be part of it. There is no individual anything. This is what we're doing. And then somehow we just all get up and there's little guys [small grays] out there and we just kind of follow them.

Fitting In

In their role as trainers and judges, and because they are human, some of the abductees develop feelings for the hybrids, especially for the children. This can cause cognitive dissonance, however. The abductees may be concerned for the safety of the hybrids, who are vulnerable when in human society, and then feel guilty about having these concerns. In the same session as the one just described, Paula felt somewhat bonded to the hubrids and conflicted by her feelings. She walked up to one hybrid and held his hand as if he were a child. He reminded her of her brother. She wanted to keep him safe, but she felt guilty because, “it's like a real betrayal to my own kind.”

I see a female [hybrid], a girl, and I'm smiling at her and she's smiling back. I'm making the move over to see her. . . . I say, “Hi, my name is

Paula." She doesn't tell me her name. She said she's nervous. And I'm asking her, "How come there's so few girls?" And she said some groups have more girls. She's asking me what do I do. I'm telling her, "Right now I'm retired, I'm not working, but I'm out a lot." I tell her that I [volunteer to] visit sick people and that's kind of an odd thing for her. . . . I asked her what she does and she said she studies. She's learning about us.

She's mentioned the word "violence" to me—sometimes there's violence where we are. And [I said] yes there is, but most of the time not. She just wants to go and be with people. She doesn't want to be near the violence. She would like to be in a building watching people, she said, like a school. I'm just saying, "Would you like to be in a hospital?" No, she didn't want to be around that. . . . And I—this is getting personal, because I told her I have a daughter. And she wants to know what she does. And I'm telling her, "She goes to school, and then she also works during the day. She's studying people." And she [the hybrid] says that is what she's doing—and how they [humans] act. I'm explaining to her about my daughter that during the day, she goes and she works with people.

You're saying that your daughter tries to help people who have problems during the day?

Yeah, that is her job and it's like she [the hybrid] is confused that people have problems. "Why do they have these people who have problems?" And I tell her that people, humans, do have problems. And [she asks,] "Is that acceptable?" Well, "Yes, it is acceptable because we do. But we can get help and we talk about them."

Does she know what you're talking about?

She has no clue. And I'm talking to her right now about families and sometimes things happen in families. And [she's] like, "families?" She said she has a lot to learn about us.[39]

Buses are frequent topics of conversation when young hybrids ask how other children get to school. The following event with Gillian Williams illustrates the meticulous care that aliens take to make sure hubrids do the most mundane activities correctly.

In a session with me, Gillian couched the following event as a possible

dream. Some of her other recollections had included dream material, but, given previous experiences of hers that we had investigated, this seemed to be a typical onboard "envisioning" procedure in which a scenario was played out in her mind. While onboard with hybrids, she envisioned an eighteen- to twenty-year-old hubrid woman with brown hair and no makeup, who was wearing a jacket and a knee-length skirt, with an over-the-shoulder bag. She was walking down a sidewalk and then sat down at a sheltered bus stop. Another woman was sitting there as well. Soon, a bus pulled up and they both got in. The hubrid female glanced at the bus driver, reached into her purse, and paid her fare. Then she walked down the aisle and sat in a seat. That was the end of the visualization.

Immediately afterward, the hybrids next to Gillian asked, "What is she doing wrong?" They wanted to know the subtleties of the event. Did she look at the driver long enough? Should she have taken her purse off? Gillian said that everything looked all right, but the hubrid's demeanor looked a bit off, as if she seemed perhaps a little too cautious, but nevertheless doing what she was supposed to do. Then, the hybrids asked if the hubrid "fit in." Gillian said she did.[40]

Gillian's incident suggests that the aliens monitor even the most mundane of hubrid activities during the training process. That level of watchfulness is important, not only in images placed in an abductee's mind or shown on a screen, but it continues when the hubrids integrate into the society.

CHAPTER 5

Field Training for Hubrid Integration

“The towel's not working.”

Field training, in actual human society, is essential for integration. Eventually, pre-integration hubrids must come to Earth to learn about humans. For adolescents and young adults, this is the last step. Young hubrid children, in preparing for future integration, also visit abductees. Regardless of age, hybrids and pre-integration hubrids must have firsthand knowledge of human homes.

In an abductee's home, teaching is much more visual and practical. The home is filled with new and unseen wonders for the hubrids. Descriptions and explanations given onboard can go only so far. Abductees' homes are deemed safe for hubrids, with no outsider to look at them or interact with them. Moreover, a house or apartment can provide an enormous amount of information and many learning situations. Training covers the absolute basics of human private life, from the beds we sleep in, to the food we eat, to the clothing we wear, to our relationships.

Sleep Cycles

Home visits are either nighttime events or, if abductees are home alone, can happen during the day. This can be a problem, however. Abductees sometimes complain of sleep deprivation after a nighttime abduction—although fortunately, most abductions are infrequent enough that abductees are able to recover. But aliens—hybrids and hubrids included—appear to have different sleep patterns from humans. While abductees have seen hubrids “rest” or go into a sleep-like state for several hours, there is no indication that aliens of

any kind have six- to eight-hour sleep cycles as humans do. When Allison was abducted for five days, she was allowed to have a normal sleep cycle in a hammock-like bed. Eric—a hubrid—told Bernard that he would "rest" for about three hours, but he indicated that he did not sleep like humans. Consequently, young hybrids may appear in a person's home at 3:00 in the morning.[41]

The Bathroom

Hubrids do not seem to be interested in people's bathrooms. They must have facilities onboard that allow for urination and defecation. That they are familiar with bathrooms, however, was demonstrated once when her personal project hybrid entered Kay Stevens's hotel room late at night. The hybrid went into the bathroom and urinated into the toilet. But he partially missed his mark and splashed urine on the wall and floor behind it. The next morning, Kay recovered the urine by soaking it up in a tissue. She brought this to me and I had it analyzed in a university laboratory. It was deemed to be urine, but, before any other tests could be run, someone in the laboratory accidentally disposed of the tissue.[42]

As I wrote in The Threat, Allison described facilities onboard that created a spray of some sort that cleaned off naked hybrids as they walked through it. Other abductees have talked about similar "showers," which dispensed a non-liquid substance that the abductees were required to stand in for a few seconds. Abductees have also described having to get into an onboard pool of liquid that was not water. Water is rarely described onboard, although humanoid hybrids and hubrids require it.

The Kitchen

From late 2005 through 2006, home training became one of Betsey's main functions. Week after week, she received visits from hubrids and their caretakers. Of all the rooms in her home, the kitchen seemed to elicit the most hubrid curiosity. During one typical home visit, Betsey took a twenty-year-old female hubrid to the kitchen and explained what the refrigerator was. The hubrid wanted to know what was in the cans of food on the shelves and why they were not in the refrigerator. Betsey said that they did not have to be refrigerated unless they were opened. The hubrid looked inside the refrigerator. Then she looked at the dishwasher and, apparently never having

seen one before, asked why cans were not kept in there. Betsey explained that dirty dishes went in there to be cleaned. She wanted to know how. Betsey explained the jets of water and soap, and then other aspects of the sink. Next, the hubrid wanted to know what the stove was for. When Betsey told them about cooking in the oven and on top of the stove, the female hubrid asked, "Why can't you cook in the can itself?" Betsey replied that they were not made for that.[43]

In another training session, Betsey explained the kitchen to a ten-year-old hubrid boy who was accompanied by a caretaker. The boy was full of questions about the most mundane objects.

> I showed [him] how one of the cabinet doors opens and he's opening and closing it a couple times. Then he goes over to the other side and he wants to know why one side has handles and the other side doesn't. I said the one side is new and we haven't put the handles on yet and he's glad we're going to put them on—he likes the handles better; it's easier.
>
> We're looking in the refrigerator and the freezer—he's putting his hand in the freezer and then into the refrigerator to see the difference. He's looking at the food. He's looking at the ice bin in the freezer and I'm telling him it makes ice—it's frozen water—and we use it for a lot of different things and he's familiar with ice. He wants to hold a piece and I'm telling him, "No. It'll make your hand too cold and it'll hurt it." He still wants to hold it, so I hand him one. He holds it for a while and then he kind of drops it on the floor and he's taking the palm of his hand where it's real cold and he's putting it next to his face to feel it.
>
> Then he's opening and closing the drawer. He's fascinated with the drawer. He's looking at the sides where the tracks are and the rollers and stuff. He wants to know if everyone has drawers in their kitchen like this and I said I don't know, probably a lot of people do. We go over to the dishwasher and he's looking at that, talking about that a little bit.
>
> The kid is looking at the dishwasher?
>
> Yeah, then the sink. He's turning the water on. It's like a one-handle faucet. He's turning it from side to side, basically from hot to cold, and of course it's not doing anything. He's asking me how to work it and I reached over and pulled up on it to turn it on and I'm telling him our

faucet is broken and he wants to know why it's not coming out the regular part. I said, “Ours is broken, it only comes out the sprayer part.”

He's asking me why it's broken and I said, “Because these things happen and it's too much money to replace it right now. We'll replace it when we put the new sink in and until then we'll just live with it. It still works, we still get water.” And he wants to know what's wrong with this sink, “Why do you get a new one? Does everyone get a new one? How often do you get a new one?” I said, “You don't get a new one very often, but we're redoing the kitchen and a lot of stuff in it is old and is breaking, so we're getting new stuff. . . . Sometimes you repair it and sometimes you get new.”

He wants to know if we're going to get rid of the drawers and the cupboards too, because they're old on this side. I said, “No, they're not broken. They're fine” and he's glad. He doesn't want to get rid of the drawers. . . . He's looking at the stove and I'm telling him, “It gets hot. You can't turn it on; it gets hot.” And he says, “You mean like the ice?” and I said, “No, that's cold. That's the opposite.” He's putting his hand on it and he's saying, “It's cold” and I said, “That's because it's not on. When you turn it on, it gets very hot” and I told him it would burn him.

I talk a little bit about what a burn is and I tell him it's very painful, you don't want that. Again he's asking me, “Like the ice?” The ice caused him a little pain. I said, “No, not like that. That was a little pain. This would be a lot of pain. This would damage the skin” and he understands that. He understands the difference. He's looking inside the oven and we're talking a little bit about why you need the oven—he's calling the oven a “hot room.” “Why do you need that hot room when you have the stove that gets hot right there above it?” and we're talking about different ways of cooking things.

It's an electric oven?

Yeah. It's a flat-top one. We talked a little bit about that too, because he didn't quite understand these painted-on circles—like the difference between the hot and the cold. He was thinking the paint stopped it from spreading across the whole cook top—you know, they paint on the circles where the burners are. I'm telling him it's something underneath and it only goes that far and they paint it so you know where it is and

he understood that. Then over to the microwave and we're talking about how that's different too for cooking, a different way of cooking.[44]

Daily Routines

A week later, Betsey was sitting on the edge of her bed in the morning, deciding whether to get up or go back to sleep, when she saw an adolescent male standing in her bedroom doorway. He told her to follow him and they went into the living room where she sat on the couch. Four hubrid males and one female were there, along with a security hybrid—"The Enforcer," as Betsey and I called him—whose function was to make sure the hubrids were safe and that Betsey stayed compliant. The female appeared to be in her twenties. They were all sitting on the floor. A hubrid asked Betsey about what constituted a normal day's routine.

> And another one is asking me about day-to-day, basically, routines, but he doesn't use that word, you know. "What do you do? How do people know what to do?"
>
> You mean during the day?
>
> Just in general. He's aware of certain things. He's aware that people get up and they take a shower, they perform hygiene, and then they work, they go someplace. In essence, he's asking like how do you do things. He knows there are different routines for different people. He asks, "How do you know which set of rules is yours?" and "Which ones do you follow and how do you memorize them all? There seems to be a great many of them."
>
> How do you remember them all?
>
> Yeah. But he's calling them "sets of rules" instead of "routines." I'm saying, "Well, really what you have to do dictates which rules. If you have to go work at a certain time, then you have to get up at a certain time and most people would shower before they go. But if you don't work, maybe you can shower later or go back to bed as I do. It's a different set." He's saying, "Even you don't have the same one all the time. How do you determine which one to follow?" I'm saying, "It depends on what I have to get done during the day. There are certain things in life that you have to do. It takes time to do most of them and you have to allow for that timeframe and adjust everything accordingly.

It depends on where your responsibilities are." He's not understanding that and I'm not really able to explain it very well to him. I'm saying—this is that young one—"You're young. You would probably still be in school. You'd get up in the morning, shower, all the same type things."

Wetness

After answering questions from the hubrids, Betsey took them all to see the kitchen. Once again, Betsey's broken kitchen-sink sprayer came up in the tour and an unexpected drama took place.

There are a couple of dirty dishes in there [the sink] and I'm explaining that they have to be washed, things have to stay clean. And the rest of them are kind of behind us watching, but I'm talking to her. And somebody else asks, "Why is there a special room for these things, for like the dishes?" . . .

Meaning the kitchen?

Yeah. I'm saying, "You need special things to cook and wash the dishes so they put everything in one area" and he's saying, "But you don't eat in this area." I said, "No, there's no room. We eat in the next room." He wants to know, "Why isn't it the same room, like one big room?" "In some places it is. Some people eat in their kitchens, but there's no room in ours." He doesn't understand. He just keeps asking me, "Well, why didn't they make it bigger?" and I'm kind of saying, "We need to have a dining room where we eat. It's right next to it." That's really going right past him; he doesn't understand it. To him it makes no sense. I'm pointing out like the stove—they're kind of familiar with all this already—I'm just sort of quickly going over it. That's the stove, that's the refrigerator, that's the sink. One of them [the female] wants to know how to turn the sink on and I'm telling her, "You just lift the handle up" and she does that and the water squirts out and it hits her and she gets upset.

The water squirts out on her hand, you mean?

No, it's broken and you know those vegetable "squirter" things? It only comes out there. It's broken and the water only comes out of that thing and it was like pointing up. I have to walk over and turn it off, because she doesn't. She's just [standing] there letting the water hit her;

she's not turning it off. I went over and turned it off.

Is it hot water or cold water? I mean, is she getting burned?

No, no, I don't think it's real hot. . . . And she's upset. She's asking me why it did that and I was telling her, "It's broken. It should come out the other part, but it doesn't." She wants to know if every time you turn the water on do you have to get wet and I said, "No, you generally just point the thing down at the sink." She is fairly upset about this. She's holding her arms out—she's not really touching anything like we would use to wipe the water off—she's not, she's just holding her arms out in front of her.

Her clothes must have gotten wet too and her face, maybe.

Not so much her face, more her chest and stomach area. She's pretty wet. She's asking me, "What do you do when this happens?" and I say, "Go get a towel and dry it off." We walked down to the bathroom and got a towel out of the closet and I'm telling her, I'm kind of showing her how you wipe yourself down and dry yourself, at least get some of it. And she keeps holding her arms out, like she's having trouble drying herself because she's holding her arms out at these weird angles. It's almost like she's injured—she's just wet! I'm taking the towel and drying her two arms. . . . It's a bit difficult to get back out because they're all sort of crowded in by the bathroom door. . . . Eventually, everybody backs up and we go back into the living room.

Did she put her arms down finally?

Yeah. She's kind of holding the towel to the wet part of her; she's not really actively drying it. She's like holding it to herself. She's telling me, "It's cold." I told her, "It's going to be until you get dry again." And she wants to know how to do that; she said, "The towel's not working." I said, "You need to change your shirt and put a dry one on." And she's asking me if the towel will work and I said, "In a way. You take off your wet shirt, you use the towel to dry your skin and you put on a dry shirt" and then she understands. [The Enforcer is] telling me that I won't remember this and I won't talk about it. . . . I think he goes on like that for a while and then, when he kind of breaks off, the others are gone already. It's just him and me and he's telling me I can go back to bed now and I will not remember this. That was basically it.[45]

Food

Betsey was awake early in the morning of April 25, 2006, when a nineteen- or twenty-year-old hubrid male whom she had seen before showed up at her house. He said he was interested in tasting different foods.

I stood up and I followed him out to the kitchen. He wants to try some different foods. So I'm getting some things out and he's trying them and I'm telling him what they are before he tries them so he knows their names.

What are you serving him?

He's just trying little bits of everything. There were some leftovers in the fridge—there was part of an apple pie, there was some leftover pasta. He wants to try the tub of margarine and I said, "No. You put that on other things; you don't eat it plain." He tries some pudding and I gave him a little bit of milk. He wants to know their names. He wants to know when you eat them. And I'm telling him like that's more of a dinner thing, that's more of a breakfast thing, all that kind of thing, it's a snack. So then he wants to know what the differences are. The pudding is one of those cups of pudding and it has chocolate and vanilla in it and he wants to know what the differences are. I told him the brown parts are chocolate, the white is vanilla and it's a different flavor.

Does he express likes or dislikes, or are they pretty much all the same?

They all seem to be pretty much the same. There's nothing he goes crazy for and wants to eat more of and there's nothing that he spits out—it's all learning about it, trying it, and going on to the next thing. He's looking at some of the cupboards and asking what some things are. I'm telling him most of the stuff is used to make something to eat, but it's not ready to eat now. There's a package of Pop Tarts in there, so he tries one of those and I'm telling him they're generally for breakfast, but they're not good to eat all the time. And he wants to know why and I'm telling him they're just not nutritious. He wants to know what other things there are to drink except milk. I got him water and then I got him a soda.

Did he drink the water or did he just sip it?

He sipped it. I had to open the soda for him. He said that was quite different. He took another sip of that and we talked about the carbonation a little bit. . . . I think he likes that, because he took another sip too. There's a bag of [potato] chips sitting there and he tries a couple of those. . . . He sips the soda again after the chips—he says he's thirsty. We talk a little bit about the salt, how that makes you thirsty.[46]

Watching Television

Betsey's training sessions also included watching television. About two weeks before the water-spraying incident, three ten-year-old hubrids, her usual security hybrid, The Enforcer, and the same hubrid woman who would later claim the towel wasn't working were all in her living room. They had questions about the television and the satellite connection. They also wanted to know the rules for watching TV.

We're going over the cables, like the cables that go from the wall to the cable box of the TV or DVD or VCR and what they do, what their function is, why they're there. He's confused by the power strip and wants to know why, if you need that many [plugs], why there just aren't that many in the wall. Why are there only two in the wall when you need six? . . . I just said that most of the houses just have the two, and if you need more, you add them; but two is standard. It's what most people have. Then . . . he basically wants to know if the power supply is endless—if one can power six, then can each of those six power six more and on and on—is it endless? I said, "No, it would be too much to do that." And then we go over what happens when it's too much; we go over circuit breakers. I don't know too much about it, but I know some. We're talking about the different [wires]—"Why are the wires different?" Why everything is tied together with these cables and wires and what the purpose of it is.

What the purpose of what is?

The whole system, like the TV and the VCR and the DVD and the cable box—satellite, actually. Then he's confused about that. . . . He's confused by the satellite. There's a wire going into the box and [he asks,] "Where does the wire go?" And I said, "It goes through the wall

and up the wall to the satellite dish." "Where does that go?" And I said that goes up to the satellite. "If that works without the cable, why can't it work without the cable down to the box?" and I don't really know. . . . That is confusing to him. It's kind of confusing to me too, because I never thought about it. Then he wants to know about the clock that's just sitting on top of everything—it's not part of anything; it's just sitting there. . . . Then we're talking about the television itself for a little while. . . .

The television is off or on?

It's off. He's asking if you communicate through it. I told him maybe some of them, but not this one, not most. And we do turn it on for a minute so he could see it. And I'm showing them the button to push to turn it on. I'm showing them the volume, up and down, and what that does. Somebody else asks, "Are all the shows like this?" and I said no and I changed the channel a couple times. It was left on one of the cartoon ones for my kids. A cartoon has come on, so I switched it a couple times until a show with real people came on.

Were they interested in it?

Not really interested in the shows, but more like, "How many channels? Are they all different? Does each show have a purpose? How many are you permitted to watch?" . . .

I said, "As many as you want to, but with children sometimes we restrict them because they watch too much or they watch the wrong thing. But adults can watch as much as they want to." Then they wanted to know at what age specifically you're allowed to watch anything and I just told them it depends on the child and the family. They wanted to know if everyone watches the same show. "No." "Does everyone have to watch?" "No." . . . Then one asked if you're required to watch. And I said, "Some people want to watch; it's preferences." Then I put the guide on so they could see all the different things there were to watch. We have like a guide on the screen and the woman wants to know how you choose just one and I'm explaining, "Just choose the one that looks most interesting to you." She said, "Well, what if there are two or three or four?" and I talked about recording and oftentimes they'll be on again.

Then they want to know, "What's the purpose of having the same one

on again?" and "How many times will it be on?" and "What subjects will be covered?" . . . "[Are] there only a few things that these shows are about or are there more?" They really just don't have a clue. And I'm saying, "Whatever you're interested in. There are a million different subjects." . . . When we're going through what subjects, I'm thinking of all the different things you find on the Learning Channel and Discovery and things like that. . . . And then I'm just flipping through the guide. I'm not really putting every channel on. I don't get a sense they're watching it; they're just interested in the picture and the sound, not the story line per se—just the picture and the sound and how it works.

What else do they want to know about it? I mean, are they asking other questions about it?

They want to know what the numbers all mean. They're looking at the guide, at the channel numbers, and then like the station names—A&E or TLC or whatever. They want to know, "Are you required to memorize what each one means? Are you required to memorize where each one is—what number it is?" The guide itself only shows maybe an hour-and-a-half or two-hour time slot and they want to know how you find out what's on at different hours, does it move. And I said, "Yeah, it moves. It gives you what's on at that current time."

And I'm showing them the clock and I'm showing that you can manually go to a different time. They want to know if this is always available and I said, "Yeah, in this system it is. Some systems don't have it." Then they want to know how they know what's on them. So we're talking about guides—like a TV guide and newspaper guides—and I'm telling them, "Some people just turn it on and flip through." They want to know if there are consequences for missing something that's important. Does anyone monitor it—what you've watched—and, if no one monitors it, how do they know which ones to show again. . . . And they're saying, well, "How do they know which ones people missed?" and I'm telling them no one monitors it. I'm telling them, "They just assume that some people missed it," and they want to know if there's a mathematical formula they use and I say, "I don't know. They would need to ask somebody whose job it is to do that."

Betsey changed the channel to a situation comedy with a laugh track. The hubrids had difficulty understanding why they could not see people laughing, or what a laugh track was for.[47]

Upholstered Chairs

In the late evening of April 14, 2006, Betsey was walking to the kitchen when she noticed a boy, about ten years old, in the living room with a caretaker. Betsey remembered the boy from one or more previous onboard abductions, and that he was talkative. The caretaker told her to sit with him on one of their two couches. The boy, however, was interested in an upholstered chair.

> The younger one's looking at the chair there. He's sort of feeling it. There's like a blanket laying over it and he's lifting that up and he's looking underneath and feeling underneath; you know, there's a different fabric on the chair part and he's running his hand over it. It's like corduroy and he's running his hand so it goes different ways a little bit. He's just really looking at the chair. The older one's telling him to sit in it and he's confused because he doesn't know if he should sit with the blanket or without the blanket. He wants to know what the purpose of the blanket is and I told him the blanket's on it because I don't like the color. He does like it. It's got a lot of color and he likes a lot of color. It's bright orange—it's horrible. Picture a pumpkin and that's the chair. Then he wants to know if he can sit without the blanket and I said yes. I take the blanket off. It's a small little blanket and small chair—and he sits down. He's very tentative sitting down. He sits down right at the edge.
>
> He doesn't sit back?
>
> No. He just sort of sits there for a minute and kind of takes his arms on either side of the chair arms and he's kind of lifting himself up and down a little bit on it. It looks like he's concentrating. It almost looks like this is a very difficult thing, but I can't imagine it is [enough] for that concentration-type look. The older one is telling him to sit like me, he's saying, “Look at her. Sit like her.”
>
> Are you leaning against [the couch's] back?
>
> Yeah. He's looking at me and he's sliding back a little bit. He still won't lean against the back, though. I almost want to say his back is

ramrod straight. I'm telling him to lean back and he's not sure he wants to. It's a major deal. I'm telling him, “The back is just like the bottom, it's padded so it feels good. It's supposed to make you feel comfortable” and he asks me what “padded” is and I'm trying to explain that it's not hard; it's a cushion. He bounces up and down a little bit again and he says, “That?” and I said, “Yeah. That's padded or cushioned, that's what that means.” He—very slowly, very tentatively—he does lean back and I almost get the feeling he expects the back to give way or something. He finally gets all the way back, though.

He asks me how it supports him when it's soft. I said, “It's soft on this side but it's hard on the other side, the side away from you.” He gets up and he goes around the other side and he's looking at the back of the chair now. He comes back around and he sits down again—a little quicker—and he leans back and he's kind of pushing back, he's testing or something. He's asking me, “Are they all like this?”—he means the other two couches—and I said, “Yeah, that's what we sit on.” He gets up and he sits on the other couch and he leans back against that and he comes over and sits next to me and he leans against that and he tells me he likes the chair better because it's all his; no one else can sit on it, it's too small. It is a small chair. Then he's lifting the blankets on the couch so he can see the colors they are—both couches—and he's telling me he doesn't like either one; there's not enough color in them. They are a lot more sedate than the orange chair.

I do not have reports of upholstered furniture onboard. Seats mainly consist of squares of floor that are raised about two and a half feet. These “cube chairs,” as Betsey calls them, have no backs. There are also ledges around walls made for abductees who are waiting their turn to be processed. They can lean against the wall behind them. Some abductees have described hard form-fitting chairs for physiological processes. Sitting for comfort and support is apparently not an important part of the UFO environment for aliens.

Carpets and Floors

After dealing with the chair, the young boy became curious about the carpet.

He likes the carpet too—that's got a lot of color. We go upstairs and he stops me on the bottom step and he wants to know why the carpet

changes color there and I told him they brought the upstairs carpet down the stairs, but the downstairs carpet is different. It was like this when we moved in. He tells me he doesn't like that, he thinks it should all be the same. We go up the stairs and go into the kitchen. He's asking me about different things in there. The color changed on the floor again and he really doesn't like that—that's like a whitish color and he doesn't like that at all. He wants to know if I can put the blue carpet in there and I said, "No, no, you don't put that kind of carpet in the kitchen." I'm telling him you can have things spill on it and everything, and you wouldn't be able to keep it clean.

Computers

Later in the visit, Betsey took the young hubrid boy and his caretaker to her office. She had her computer there and the boy wanted to see it. Again, he asked about rules.

> He wants to see the computer? How does he know you have a computer?
>
> I'm remembering a conversation with him and I'm talking about how my kids like to play games on the computer and like to talk to people on the computer. . . . We talked about how you interact with the computer. That confused him at first. He's having trouble understanding that you use a keyboard and a mouse to interact with it and he's asking me how it knows what you want and I'm trying to explain.
>
> I finally understood and I told him it's a machine. It does a lot of things and it does connect you with someone else, but you're not actually interacting with the machine itself; it's not sentient. There's a list of instructions of what to do—if you click here, if you click there, if you do this, if you do that—and then he understood that. I think because I was talking about talking to other people that he got confused. So now he wants to see it.

Email

When Betsy and the hybrids entered her office and began examining the computer, Betsy had her email on screen. This prompted some interesting questions.

We go in and I happen to have email up—actually it's a screen saver at that point, the power-saver mode; it looks like it's off. I move the mouse and it comes back up and he's asking me, “Is that how you turn it on?” I said sort of, it wasn't really off. Then I'm telling him the emails are from other people, they're messages from other people, and he's asking me can he send me one and I said I don't think so. All these other people have a computer on their side and they have things that they can type out the message and send it. [The caretaker is] interested in this too. He's trying to squeeze in there too, and there isn't a whole lot of room.

It's the first time he's shown any interest in anything and he's asking me, “What are the rules for the messages?” “There are no rules; it very much depends on the social interaction. If it's a business person, you probably talk about business. If it's a friend, you might talk about anything—you know, relatives, family.” He's asking me, “Is it a way of socializing?” and I said, “Yeah, a communication method.” The young one wants to know why we have so many communication methods. I don't know. I'm telling him, “Each one has its place and some people like one over another and sometimes you use one over another because it depends on what you're doing.”

He's asking, “Why don't you just talk [telepathically]? Why don't you just ask questions?” and I'm telling him, “We can't do like you do” and he's confused. He's saying, “You're doing it right now.” “But I can't do that with other people and I can't do it when you're not around.” I don't think he knew that, because he looks kind of surprised. The other guy breaks in and tells him it's time to go.[48]

eBay

A few months later, Betsey had an exchange with her security hybrid and visiting hubrids about eBay, revealing that they, unaccustomed to human technology, have different expectations of it. The morning after a household visitation, she received email from eBay and PayPal confirming her purchase the night before, but she did not remember buying anything. Betsey contacted me through Instant Messaging and, without hypnosis, we looked at what happened.

She and I had been messaging very early the morning of July 5th; our last

message was at 3:24 a.m. (both Betsey and I are night owls). Immediately upon closing down the IM session with me, Betsey found three hybrids in her room. One was The Enforcer, and two others were female hubrids in their late teens. The Enforcer had learned that one was communicating with me through email. He had previously warned her not to. A few nights later, Betsey described the interaction:

> And he comes over and his usual thing is, "Show me the emails!" and I happened to click—I was going to click on the spot on the toolbar down below to bring up email—and I clicked a little off of it, so I happened to pull up the eBay stuff. The browser I had put up a while before and never shut down. And he asked me, "What is this?" and I'm explaining, "It's up on that page with the one [a voice recorder] that was cheap, because I was watching that one, so it's open to that page." I'm explaining that I'm watching that one to buy and he's saying well, "Buy it. Show me how this works, buy it." I said, "You can't." I said, "This one doesn't end for a while yet." It was like another two hours before it ended and I said, "I can put a bid on it" and he said, "When will you know if you bought it?" "Not until it's over"—two hours, three hours, whatever it was. There's another one which is quicker and I went back to the watching page and there is one I was watching and it's got the "Buy It Now" on there and I'm explaining that to him and he's saying, "Buy it." So I went through and I bought it.
>
> What are the others doing?
>
> They're watching. They're all crowded in. . . . They're all intent on this. And it comes on; it says, "Do you want to pay now?" . . . One of the other ones is asking, "If you don't pay now, when do you pay?" and I'm explaining you have to pay before you get it. They're not going to send it out until you pay. And so he comes back and says, "Pay for it now," and so I clicked on it.
>
> I went through and I paid through PayPal and that woman asked, "Where is it? You've paid, where is it?" I said, "It has to be mailed." "When will it come?" I said, "In a couple of days, maybe a week" and they're very unhappy with that. I think they thought it was just going to appear. I'm trying to explain and I even went back onto the page to find out where it's coming from and I'm explaining, "It's in New York and

> they have to put it in a box and put my address on it and then they give it to some mail carrier or package carrier and they transport it to me and that takes time." He's saying, "Why would you wait? Why would you not go to a store?"

Suddenly Betsey heard something that might have meant another abduction was starting. "I just heard a series of thumps upstairs, she said. "Let's close off."[49]

The iPod

Sean always put his iPod in a speaker dock before going to bed. He woke up March 13 in 2012 to find the iPod missing from the dock. He searched his home for three days. On the morning of the fourth day, he woke up to find the iPod in plain view, lying on the lid of his laptop computer. The iPod's battery was drained.

We did a session about this incident. Sean remembered one female and two male hubrids coming into his house in the middle of the night. They looked around and asked questions about various articles. A male hubrid became interested in the iPod. He asked how it worked and Sean showed him. The hubrid took the iPod, obviously interested in listening to it, and he probably had no knowledge of what a battery was or, if he did, he had no way of charging it.[50]

Christmas Tree Lights, Extension Cords, and Cats

During a home training session with Betsey, a female hubrid saw a Christmas tree in the living room and wanted to know "Why is it there?" Betsey replied, "It's a holiday tradition." The interaction continued: "Aren't trees supposed to be outside?" the female asked. "Yeah, but this is something we do to celebrate the holiday and this one is not a real one anyway." "Do you move the tree around?" "No." "How did the lights get on it?"

Betsey told her. The female examined the lights and wires and asked what the extension cord was. Betsey said that, if people need power from somewhere else, they use one. She asked if people always needed cords to connect things. Betsey said that they were used most of the time, but sometimes things ran on batteries.

The female and Betsey continued to discuss electrical cords. She explained

that cords come in various sizes and have various types of prongs. Betsey brought out some cords from a closet to show her. The hubrid stretched them out in hallway to see how long they were. Because the hubrid was still confused about the cords, Betsey took her into a bedroom to show her lamps without extension cords. She looked at the lamp and then the cordless phone, asking how it worked. Then the female saw a cat brush on the nightstand and asked what it was. Betsey explained that she used it on her older cat. The hubrid wanted to know why Betsey had a cat. Betsey said, "A lot of people have pets for companionship or love or whatever."[51]

Relationships

In the morning of July 5, 2006, Betsey walked into her family room to see her security hybrid and four hubrids, including a boy and their hybrid caretaker. She sat down and they began an intense question cascade about relationships. I asked her what they wanted to talk about.

> Various social relationships. Just everything—friendships, love, even business, even in relationships where you hate someone, absolutely everything to do with all of that and everything connected to it. Certain things come out and someone would ask—they don't really ask questions; it's more like they pick up on something and they want to look at it closer, you know? And I don't know who's asking what; I can't decipher between them. Something about work relationships and one of them sort of sees there can be a crossover, a work relationship can turn into a personal friendship or whatever, and they want to pursue that for a minute. What is that all about? And how does that happen? And when does it happen? And why does it happen? Can the reverse happen? Can a personal friendship turn into a work relationship? That whole crossing over, the boundaries thing, just fascinating for a second there.
>
> And then it's on to other things, social situations and various types of parties and small groups and large groups and family situations, just everything, absolutely everything. One of them wants to know about online relationships and online social situations—how do they cross over. And we look at that for a while. We look at neighbors for a while. What you do with neighbors, different types of neighbors and what's acceptable and what's not, bad relationships with them, good

ones with them. Then it's family groups: What's a normal family group look like? What would an unusual one look like? What would draw attention? What would not draw attention? But all this is rapid-fire and they're all coming at me at once; it's all going on at the same time. It's exhausting.

Can you communicate with them on various levels at the same time, or is it just sort of linear for you?

No, it's not linear, but I'm not like they are either. I'm doing it, but I get the feeling like to them I'm slow. They're impatient with me. It's definitely not like our linear conversation. . . . It's like fifty people talking to you at once and you have to be able to hear and understand all of them. He finally stops them. He tells them it's enough.

The kid comes over to me and he's asking a few questions, but his is more linear. . . . He's asking more kind of age-appropriate questions for him; they're really to him, not to everyone. He's asking a bit about school, he's asking about socialization at school and how that occurs and what's expected at school, what's expected from the adults, what's expected from the other children, expected clothing, expected supplies, what his attitude should be. Should he be happy to be there? Should he be not wanting to be there? How do the other children react to it? How do they prepare for it? Must you know every answer? Will they have different questions? How many questions? What will they be on? He wants to know everything, every detail, every possible problem that might be there and every solution to every problem. And he asked me an interesting one—he asked me if I thought he looked good enough to fit in. And I said, "Yes, you look like everybody else. No one will know anything different about you."

And then he goes on and he wants to know how he relates to the adults. Does he relate to them as equals? Does he relate to them as his superiors? Does he relate to them as if he is their superior, you know. And then the same question about the students—and older students and the younger students, and what's the hierarchy? He wants to know the rules for riding on a school bus and I told him every bus is different; they'll tell you. What happens if you break one of the rules and has anyone ever broken a rule? The kid of endless questions. I can tell he's both excited and concerned and worried. There's a note of anxiety

there, which I haven't noticed in him before. The other guy comes over and tells him it's time to go.[52]

Before Betsey went to bed that night, her adult hybrid told her that these were important times. She surmised from the circumstances that it meant that more young hubrids were moving in and that she and other abductees would be helping them.

Dressing Appropriately

One afternoon, a young adult male hubrid visited Allison in her home. He had apparently dressed himself with clothes he had gotten somewhere and he sought her approval for his accomplishment. She did not approve and found herself caught between a hybrid's burgeoning sense of individuality and her role as a trainer. She was exasperated at his arrival and did not want to be bothered. He stood in her living room showing off the clothes he had picked out for himself, including a leather jacket. She did not know where he had gotten the clothes, but in her estimation, he was greatly overdressed for the summer and his slicked-down hairstyle was wrong. She had worked with him over the past few weeks trying to explain how to dress appropriately so that he would blend in. Now, left to his own devices, he had failed the test.

I'm almost irritated like, "You're trying too hard!" and I mess his hair up with my hand. It's almost like (sighs), Come on! Look at you! You're trying too hard! I mess up his hair. I go like this to it first, and then I fix it with my fingers.

So it looks more natural in a sense, then?

Yeah. . . . I feel like he's, I don't want to say trying to please me, maybe that's not even the point. Like when I say he's wearing tan or dark tan with the jeans, it's another thing. . . . It's like he's just trying too hard. . . . It's like he's trying to fit in and I'm showing him where he's miserably standing out instead.

Does he ask you questions about the right way to look, for example? In other words, is he interested in what you are doing?

Yeah. He's just taking it in. . . . I tell him the jacket's got to go. It's just got to go. He takes it off. . . . He picked [the clothes] out himself. . . . I just know that he got them himself and I guess I've counseled him

about dressing and appearance and things. I guess that's why I kind of got, . . . like, “Oh, are you ever going to get this?” Because I kind of get the feeling that he's doing this on his own now, and then coming for my approval or whatever. . . .

When he takes his coat off, what sort of shirt is he wearing underneath it there? I mean, is it a pullover, button?

It's like a T-shirt but thicker, no pocket. It's a little more formfitting, but it doesn't have a collar. It's purplish kind of. I don't know where the hell he got that thing. I don't know. It's almost sweater-like, but it's short-sleeved. It fits him like a T-shirt, but it's kind of like knitted with purple and white balls. . . . It's just ugly, outdated. . . . I'm just feeling, you know, guilty . . . because he's trying. . . . I guess it's his own creativity and what he thinks. Maybe he's just trying to find himself. And I guess I should just help him, or I should better try to understand at what point is it you want to fit in, and at what is it you want to express yourself? Because you're not able to do both the way you're acting.

Well, is he disappointed that he made the wrong choice?

He's pouty like a baby. Almost like an oh-I-thought-you'd-like-it sense. . . . I believe I just basically was working with him on the basics of . . . just getting by, fitting in, feeling comfortable, and like now I'm like frustrated. . . . I think he wants to assert more of himself as an individual [rather] than just fitting in and looking normal and being comfortable. To what point do I squelch that or encourage it? I don't know. I think he likes how he looks and he wanted me to like how he looked. I'm in a dilemma. . . . And I feel guilty now making him take his jacket off and squishing up his hair, because it's not about fitting in anymore. It's about what makes him happy. . . .

I said, “Take off that jacket. My gosh, that looks so bad.” . . . He took it off and just looked at me. I can't say he looked sad. He was just blank. . . . He says something along the lines of he knows what he needs to do, and he knows what he needs to wear. . . . And he wanted to wear that jacket. And that's when I don't know what to say or how to handle it, because I wasn't instructed beyond this point. Because, if he wants to wear that in the dead of summer, if it makes him happy, then he should wear it. But that goes against my point of having it so he

doesn't stand out.

So, what finally happens?

I don't ask him to change or whatever, because I don't care what he wears. At first I did; . . . but then I just felt a more human side of him, a desire to be expressive and just make himself happy. Then it didn't matter anymore what he wore to me in that moment. But I don't know if I will get in trouble for it later.[53]

Remote Controls, Cabinets, and Defiance

After Karen's husband left very early in the morning for work, three young adult male hubrids appeared in her room and woke her up. They took her downstairs into her living room. Karen was angry they were there and, as usual, she cooperated as little as possible. The hubrids picked up a garage-door remote control and wanted to know what it was for and how to use it. Karen refused to help them with that or anything else. Angered at her obstinacy, they threatened her with the destruction of her house and she saw mental images of her house demolished. This scared her, but did not dissuade her.

One of them goes over and starts fiddling around with the remote control for the TV. . . . He wasn't actually trying to turn it on. He was just looking at it and turning it over in his hand and just being curious about it.

Does he ask any questions about it or anything like that, or...?

No. It seems more like they have a dialogue about it, he and the other two. . . . And they're saying, “Isn't this like the other ones?” It's like they've seen this before. You know, I think, then they hand it to me. . . . I said, “I'm going to shove this down your throat.” And they said, “You can't do that.” So I just let it drop. I just drop it. I was like, “Sorry.” There was like a scramble. You'd think I had dropped the Crown Jewels because they jump down and they're scrambling to pick it up. I think that's kind of funny. . . .

Then they make a motion. They don't actually say, “Show us how to do this.” They make a motion like, “You!” . . . And they obviously want me to work the remote. I just shrug and say, “I don't know how to work

> this.” . . . Maybe that's the point where they show me the house being trashed. . . . But at some point, they were so furious with me that they showed me this vision. . . . We go into the room with the computer. And the computer is in sleep mode. They seem to know what that is. . . . They looked in my silver drawer. They actually opened it. You know what? They actually opened all of my cabinets. . . . I have a stereo in my office, a little one. They seem to be interested in that. They weren't asking me a lot about it. They were just looking at it. I don't think they were interested in anything else. . . . But they don't know simple things like how to operate a [remote for a garage] door.[54]

As the hubrids become more humanized, they gain a desire to choose for themselves. Some abductees “forget” that they are helping hubrids and, like Allison, can have a sense of purpose, as if the hubrids were friends in need of help. Most abductees understand that the hubrids are part of a program that could threaten humanity; but because of their own sense of human decency, most abductees, Karen notwithstanding, usually choose to be kind and display their humanity.

These home training visits are extremely important for the aliens. They use field training as the penultimate educational experience before moving hubrids into human society. Exposing hubrid children to homes is necessary for integration when they are older or perhaps even when they are still young. But late-adolescent and young-adult hubrids are ready to move in and become even more socialized.

CHAPTER 6

Integrated Hubrids

“What's ‘the refrigerator’?”

When hubrids move into a house or apartment on Earth, abductees are responsible for continuing to teach them about living in human society. Hubrid knowledge of day-to-day human life is insufficient and uneven. This is partly due to their unstandardized training. For example, some hubrids have never seen a fully made bed, while others have seen beds in peoples' homes. Similarly, some hubrids have never written letters or symbols, while others have done so many times. Specially selected abductees are trained for the responsibility of filling hubrids' gaps of knowledge and smoothing the edges of hubrid behavior, with the single goal of undetected assimilation.

Integrated hubrids are usually between the ages of seventeen and twenty-five. Their knowledge about the complexity of human society is still rudimentary. Living arrangements can be puzzling; relationships with friends and neighbors are foreign. Almost everything associated with intellectual or popular culture is unfamiliar to newly arrived hubrids. They do not understand the subtleties of spoken language. They have little, if any, aesthetic sense. Consensual romantic relationships baffle them. Although these hubrids have undergone training both onboard and in abductees' homes, they still have very much to learn.

Adolescent and young-adult hubrids have pleasant personalities. They are generally respectful and dutiful. Because they come from a highly structured telepathic society, they always obey orders. They rarely display anger or hostility. With some exceptions, they are not argumentative or defiant in the face of criticism. They lack the suspicion or wariness most humans their age

possess. Often, abductees cannot help feeling fond of the hubrids; they do not sense that their presence represents a threat and perhaps even eventual catastrophe. But the fact that naive hubrids are moving into the society surreptitiously and most likely in huge numbers signifies a covert invasion. Unlike normal immigrants, they are not here because they want to be; they are here only to fulfill the aliens' goals.

As polite, innocent, guileless, and unsuspecting as hubrids can be, their neural abilities differentiate them sharply from us. Hubrids use neural engagement to control human actions when it suits them. They use telepathy to communicate between one another or learn a human's private thoughts. Their overwhelming “humanness” seems to weaken their alien abilities, but even weakened abilities are more than enough to be effective. Conversely, abductees cannot read hubrids' inner thoughts and, consequently, we do not know whether they have the full range of human emotions. How much they will be able to blend into society is an open question. But humans can be very strange. So hubrids have a lot of leeway before anyone might recognize something is wrong.

All hubrids are dedicated to their function. Their loyalty is to the program and not to their human trainers. Hubrids and hybrids may develop relationships with abductees, but they focus only on fulfilling the goals of the integration program. Abductees are a means to an end. As hubrids move into their own homes, the program of assimilation enters a new phase.

The Assimilation Bureaucracy

Hubrid societal integration is not a complex process. The insectalins oversee the entire program. They have installed an effective “bureaucracy” consisting of personal project hybrids (PPHs), advance hybrids, security hybrids, and group hubrids to ensure that all goes well in the integration process.

Hybrids within the bureaucracy often have overlapping functions, including, but not limited to, the following:

- Protecting hubrids
- Installing hubrids in appropriate living quarters
- Making sure abductees instruct hubrids how to live within the norms of human society
- Keeping the program's goals intact
- Ensuring that abductees are in compliance with alien rules

- Reporting recalcitrant abductees to insectalins or tall grays

Personal project hybrids now have a critical role in the abductees' lives. Before, they were primarily sexual partners or interested bystanders in the abductees lives. Now, with the advent of hubrids being trained in the field and then moving in, the personal project hybrids have the duties of keeping the abductees in line and, if they remember anything, not betraying the program to family, friends, or researchers. They make sure abductees are doing what they are told and instructing the hubrids properly.[55]

Security hybrids also make sure that the hubrids are safe and that the abductees are obeying orders and not endangering the integration program by talking to others about what they are doing. They are relentless and unyielding in their pursuit of obedience.

Personal project hybrids often accompany abductees around and, in some cases, learn about the world themselves. For example, Betsey's PPH, whom she called “Ken,” met her at a supermarket and asked questions about the foods she put in her shopping cart. He smelled the fruit and asked about whether she cooked eggs, meat, and a loaf of bread. On other occasions, he accompanied her on trips to the ophthalmologist and to her family doctor, sometimes sitting in the room where she was examined. The doctors could see him, but did not seem to care or pay any attention to him.

When the decision is made to begin integrating into a specific geographic area, advance hybrids are the first to arrive. Though we know very little about their activities at this stage, it is logical to suspect that abductees help the advance hybrids become acclimated. Eventually, the advance hybrids, with abductee help, find a location within their assigned geographic area suitable for the hubrids to live in and then obtain living quarters for them. Housing, usually apartments, must be safe and, ideally, near stores that are open twenty-four hours a day so they can satisfy daily needs—Walmart, Target, Walgreen, Kmart, or various supermarkets and convenience stores where they can enter late at night with a minimum amount of human contact.

Once the advance hybrids have secured the accommodations, an independent hubrid moves into the living quarters. Soon, the personal project hybrid introduces his abductee to the independent hubrid, who becomes the abductee's student and, like the PPH, a sexual partner. After the independent and the abductee have had a chance to establish a complex personal and teaching relationship, the independent, the PPH, and a security hubrid take the

abductee to see younger group hubrids who are also moving in.

The more hubrids an abductee encounters, the more important safety becomes. Because hubrids are so critically important for the program's outcome, their safety becomes the program's safety. To protect them, the aliens have established a security force.

Like PPHs, security hybrids bring hubrids to abductees' homes for training. But unlike PPHs, security hybrids have no interest in human society. Their mindset is fixated on the program's security and safety; that is all they think about. Abductees are not to talk about the program to anyone. They must do exactly what security hybrids dictate. If the abductees continue to talk in the face of pressure, violence can be used to stop it.

Violence

Security also means protecting hubrids from violent humans. When an abductee reported to me that hubrids onboard mentioned concerns about violence, I was at first somewhat puzzled, given how all types of aliens can control humans.

The more I learned, however, the more this concern seemed logical. I was already aware that abductees onboard sometimes regain mental control, get loose, run down hallways, and physically attack aliens. Moreover, considering the vast number of abductees operating within the system, one can imagine all sorts of scenarios where violence may become an issue, whether through loss of control of an onboard abductee, conflicts arising during field training experiences, or resistance from nonabductees when hubrids use their mental abilities to try to control them.

Violence also takes place among PPH and security hybrids. They do not hesitate to use it on chronically disobedient abductees. They routinely instill headaches into those who describe their experiences to researchers. They push women backward to the floor and pick them up by their hair. They press their thumbs into abductees' cheeks, causing pain but leaving no mark. If an abductee is still recalcitrant, they may resort to vivid death threats, and they sometimes force abductees' heads into water until they think they are drowning. Insubordinate women have had cuts made to their genital area. This causes little or no bleeding, and within a day or two the cuts quickly heal. And, of course, the abductees “know” not to go to a hospital.

If abductees are still uncooperative and the hybrids cannot correct them,

even with physical punishment, they are ultimately sent to insectalins or tall grays who, through stronger neural engagement, try to persuade them to cooperate.

Although any hubrid can control any one human in a normal situation, it seems that neurally "weaker" hubrids have difficulty controlling several humans at once. Thus, hubrids are especially vulnerable when threatened by a group of humans. Conversely, they have found that they can mitigate their vulnerability by banding together. They can pool their neural resources to control obstreperous humans more completely.

A hubrid told Betsey an illuminating anecdote about an incident that illustrates their pooling of powers as well as the threat of humans. Three young hubrids were in a public park late at night in a high-crime area when a group of humans approached and threatened them. Whether the humans were simply violent criminals or detected something strange about the hubrids is unknown. Working together, the three hubrids managed to control the humans, but only with some effort. The incident made them all the more wary of human tendencies toward violence.

This has been reflected with other abductees. Eric told Bernard that humans' tendency to be violent must be controlled. Paula had the same conversation with her hybrids. Therefore, it is possible that the groupings of hubrids from two to four for integration allow them to have physical protection through strength in numbers.

Furnishings

When hubrids move into an apartment, they must set up a household encompassing the basics of human home life. Betsey was involved with young hubrids who were moving into a sprawling three-story apartment complex on the outskirts of a small city. Her job was to make sure that the hubrids settled in properly. The apartments were unfurnished and the hubrids needed to know how to arrange their furniture properly.

On the night of June 15, 2006, Betsey's security hybrid, The Enforcer, and a human-stage hybrid around nineteen years old abducted Betsey from her bedroom. They made her get dressed and a probable advance hybrid drove her SUV while she sat in the back with her eyes closed. Betsey recalled that the two were engaged in a telepathic discussion about how, if they had more time, they would have more "proficiency," and that something was going to

happen in three weeks. She was unable to tap into much more of the conversation, but it was "strictly business" between the two.

Eventually, the two hybrids and Betsey parked at the apartment complex and entered one of the apartments. Four late-adolescent hubrids met them. Betsey recognized them from her previous home training. The Enforcer was their caretaker. They wanted her to explain the functions of each room in their new apartment.

I'm giving them names to the rooms like, "This is the living room. You should have seats in here. You should have a TV in here. Maybe some pictures on the wall. Curtains on the window."

You mean this is not a furnished...?

It is, but very sparsely. And some of the furniture just is not placed right, you know? There's like a small round table and like four chairs. And that's in the living room. And that shouldn't be there. That should be kind of like where the dining room is. It's all one room, but that is obviously meant to be the dining area, because it's right next to the kitchen. . . . They have everything cramped in the living room.

So this really isn't a furnished apartment. They bought furnishings and put them in?

Yeah and they put them in all wrong. Well, they didn't put them in wrong, I guess, but just whacky. I mean they got the bed in the bedroom, but then they have like a couch, a table, and then this round table with the four chairs all crammed in this living room area and then nothing right next to it in the dining room area. It doesn't make sense. And there's no curtains, there's no pictures, there's no—you wouldn't think anyone was living there because it's sparse.

Is it a one-bedroom place or...?

It's very small. It's like a small kitchen, and sort of like this one big room that's a living room and dining room, and a bedroom and bathroom—that's basically it. . . . And we go to the kitchen and I'm going over, "What's 'the refrigerator'?" "It keeps things cold. You want to have milk; you want to keep your food in here, drinks."

But the caretaker knows that already, doesn't he?

Yeah, but he's not saying anything. He's just standing there watching

me. That's what he always does when I'm with the rest of them. These other ones kind of know that already too, I think. . . . I'm saying, “You have to cook food. You have to buy the food. The food goes in the refrigerator. It goes in the freezer if it was frozen in the store. Some of it can go in the cupboards. If you cook, you are going to need pots and pans. You will need utensils. You need plates, dishes. You need cups.” I'm walking out and I'm telling them, “Your table goes in this area.” And I told them about the living room, you know.

Do they change it when you tell them. In other words, do they get right on it?

No. They're just following me around and listening. . . . I'm going into the bedroom. They've got a blanket on the bed and I'm asking if there's anything under the blanket. And the younger one, the seventeen- or eighteen-year-old, is going over and he's pulling the blanket back to show me that they've got sheets. And they're on correctly, too. I'm telling them, “That's good. You did that right.” I'm asking where the pillows are. He doesn't know. I'm saying, “You need to get pillows” and “Did the sheets come with pillowcases?” And he goes over to the dresser and gets out the pillowcases and he's telling me he wasn't sure what to do with them. And I'm opening one up and I'm showing him the opening end and I'm saying, “You put the pillow in here to cover the pillow.”

He's asking what the pillow is for. “To put your head on when you sleep.” He wants to know what purpose it serves and I'm telling him that we just find it comfortable. He's asking me if it is necessary. And I said, “Well, people will wonder if you have a bed without pillows. You don't have to sleep with it, but you need to put the pillows on the bed if somebody is going to look at it.” And he's okay with that; he understands that.

I'm telling them to get some hangers for the closet and put some clothes in there. It looks strange to have an empty closet. There's no door on the closet, so it looks strange. . . . And I'm telling them they need curtains on the windows again. Maybe some pictures up there on the wall. And we walk across the hall to the bathroom. . . . I'm telling them, “You put towels there.”

There are no towels in the bathroom at all, or...?

No. They have a shower curtain. It looks kind of grungy. I'm telling them you can kind of replace that: "You could get a new one." We're all looking at the hooks. I'm showing them how to replace them—how to take one off and put another one on. . . .

And I'm telling them you need toothbrush, toothpaste, deodorant, comb, brush, razor, and all those kinds of things go in there. They're opening up the medicine chest and I'm telling them most of this stuff goes here. Toothbrush holder. Some are looking at that and I am showing them that a toothbrush goes through there. One of them asks me, they opened up under the sink, "What goes here?" And I'm telling them cleaning stuff, spare toilet paper, anything big that you want out of the way. I'm telling them that it's small and you are not going to fit a lot under there. . . .

Then we go back out to the living room. And he's kind of looking at the four of them. I'm not sure what he's doing, but he looks at each of them in turn. I think they are communicating something to him, but I do not have any idea of what. I do not hear or have any idea of what. And then he pulls back toward me and says that it's time to go. And I go back out to the car. . . . And he [The Enforcer] tells me I have to look down and close my eyes.[56]

Detour to Kmart

On July 1, 2006, Betsey went to pick up pizza for dinner. She told her family she was leaving. It was daylight when she left her house, between 5:00 and 5:15 p.m., for the twenty-minute round-trip drive to the pizza restaurant. She returned home at 6:45 p.m., an hour later than she expected. She had no idea what had happened; in her mind she had picked up the pizza and returned home as usual. It turns out that her husband called her, but she had missed the call, although her cell phone was on.

In our session, she remembered driving her SUV in a different direction from the pizza restaurant. She "knew" she had to go someplace else. I asked her if she was alone in the car.

No. I don't know when he got in though. I'm supposed to think I'm alone.

Mr. E [The Enforcer]?

Yeah. “Everything's going to be fine [he says]. We're just going to do this and then you can get the pizza.” We go to where the Kmart is and we pull up by the door, but it's past the door. I get out and put all the backseats down and I just start loading things into the car. There's like a table. There are some boxes—I'm not sure what's in the boxes. It looks like maybe the furniture you put together, those kinds of boxes, but I can't really see what's in them. . . . It's more of them [hubrids] I think. It's like some of the younger ones—seventeen-, eighteen-, nineteen-year-olds. . . . And my guy got out and he's helping. I'm just standing there. . . .

There are bags and stuff too. Everything was like sitting on the curb there, waiting. There are bags of stuff like they went shopping. And then they load everything up and we drive. The three of them don't come with us, just he [The Enforcer] and I get back in. With all the seats down, there's only the front seats. We drive over to the other place. He's driving now. He made me get in the passenger seat. He doesn't want me to pay attention to where we're going. He wants me to look at my feet.

Can you get a sense in your peripheral vision of where you're heading?

I know I'm in that [apartment] complex. . . . There's a guy—I don't know what he is. He doesn't seem to be a part of them, but I don't know.

Where is he?

He's sitting inside. He doesn't seem very with it; he's just sitting staring.

Older guy? Younger guy?

Probably like mid-thirties, somewhere in there, but he's overweight. It's kind of hot and he's sweating. It doesn't look like he's enjoying himself, that's for sure. . . . And he also has that sort of blank look too, and they [hubrids] don't usually [have that]. They gave me some of the bags and I carried two bags in. They had me sit next to this guy [on a couch] while they brought the rest of this stuff in. . . .

What else is in this place?

There's a couch, there's like a chair that matches the couch. There's

like a stand with a TV on it, but that looks old. They bring in the table. It's kind of a small table and they put it in I guess what's supposed to be the dining room; it's more part of the living room. . . . They're stacking up a couple of boxes and stuff. The floor is empty, but there are some things on it. There aren't any boxes or anything like somebody is moving in or moving out. . . . Then when they got everything in, he takes me back out and tells me to put the seats back up in the car again and make sure everything looks normal. Then he tells me I can get the pizza now and go home; everything will be fine. And that's what I did.[57]

When Betsy arrived home, no one said a word about where she had been, or why she was an hour late, or why she did not answer her phone.

Telephones

Eight days later, Betsey was taken in the morning. Her husband and children were outside, but she "knew" they would not miss her. She was driven by two late-twenties advance hybrids in their car while she sat in the backseat looking at her feet. The two hybrids talked to each other about getting things done, being on a schedule, and completing other tasks. They went to the same familiar apartment complex, but entered a different apartment than the one she had inspected before. The young adult female from the water-spraying incident was there.

She's sitting in the living room there on the couch and they have a coffee table in front of the couch and it has a phone on it and he tells me to go over and instruct her

A phone was on the coffee table?

Yeah, it's just sitting there. It's like a real cheap standardized phone. The handset fits directly into the base; there's no extra on the base or anything. It's the same size as the handset basically.

This isn't a dial phone, is it?

No. . . . But it's like a real, real cheap kind of thing and it's corded; it's not cordless. I sit down next to her and I know I'm supposed to teach her how to use this thing. I pick up the handset—it's a touchtone. You dial from the handset right in the middle between the earpiece and

the speaker. I pick it up and I notice it's not lighting up. It should light up when you pick it up and I'm asking her, “Is it plugged in?” She's asking me what that will do. I said it'll make the phone work; it won't work otherwise. And I'm looking at the cords and the cords are just sort of dangling—it's just one cord; it's just a phone cord.

I'm asking her does she have phone service. She wants to know what the purpose of this is, why they would need to get the service. I'm sort of going into everything, you know, what you would need to call about, why people call you. And then I pick up the receiver again and I'm telling her you get a phone number and when you have that number, people who dial that number, it rings to you and you pick it up and you can communicate with them. She's asking what the purpose of this communication is and I'm telling her it could be anything from a friendly call to business, or even emergencies—basically anything.

I'm showing her how to push the buttons to dial a number and I'm explaining that numbers in that area would be just seven digits and numbers further away are ten. And I'm going through what an area code is and what an exchange is. I'm picturing it in my mind, the way the numbers are grouped so she can get a better idea which ones are the exchange, which ones are the area code, which ones are the actual number. I'm having her practice dialing our number. She gets very quick at it. After once or twice, she gets very fast at it. I have her practice a few other numbers.

There's no dial tone there or anything?

It's not plugged in. After we went through all that, we went into the kitchen, because I told her usually there's some sort of phone jack in the kitchen. We went into the kitchen and I found one on the wall and I showed her how the end of the cord fits in.

This one doesn't need an actual plug?

No, it just has the phone cord. In the beginning, when I asked her if it was plugged in, I was thinking it needed like a power plug too and that's why it wasn't lighting up, but it didn't have it; it just had the one cord. And now I'm picking it up and there's no dial tone, but it is lighting up. And I'm explaining what a dial tone is to her. When you get phone service, that tells you it's ready to dial someone else. And the others are in there and they're kind of listening to this.

You mean the two others?

There were those two and I think there were one or two others who were in the apartment and they all sort of went off into the kitchen; so when we went into the kitchen, they were still there. Then after that, he [an advance hybrid] tells me to sit down on the couch again. She sits next to me. She's still looking at the phone. She's not really asking me anything, she's just sort of studying it.[58]

TV, Religion, and Spoiled Meat

Later, Betsy and I examined an event in which she returned to the original apartment two weeks after going to Kmart. The Enforcer and two apparently advance hybrids drove her in someone else's car while she stared at her feet. Once again, she was made to inspect and critique the hubrids' home.

I think this is the first one again [the apartment she first helped furnish]. I'm not sure, but I think so. . . . And once I get inside, it sort of looks the same too. When we get inside, that's when he [The Enforcer] lets me stop staring at my feet. There are some others in there. That woman [from the water-spraying incident] is there and I think there's at least three or four of the guys there. They're all just standing there like they were waiting for us. They're taking me around and I just have to tell them if everything looks right by just looking around—not by going into things or anything like that, just does it look standard, average, you know? "Does anything stand out as abnormal?" "Everything seems pretty normal to me."

Have they fixed it up a little bit?

Yeah, definitely. There are curtains now; there's furniture—not a whole lot, but enough.

Did they move the table into the dining room area?

Yeah, it's in the dining room. . . . The one thing I'm noticing, though, is there's no television in the living room and I'm telling them, "You have to have at least a small television. Everyone has a television just about and that would be noticeable." One of them is asking me, "Well, does everyone watch it? Is there anyone who doesn't watch it?" "Well, there is but that's the minority; that would stand out, that's odd. People

would notice that and ask why." They're asking me what are some of the reasons why someone would not have one and we're going through some of that, just different reasons: they don't like it. There are certain families that don't like it for their kids, and certain religions wouldn't allow it.

They're curious about religion. I'm kind of thinking about different things I know about different religions, different questions like: "Does everyone have to have one?" "If there are so many, how do you choose?" "Which one is best?" Stupid questions. "Will people ask you if you have one? What are the rules of each one?" And I said, "I don't know the rules of every single religion."

What are the rules of each one? That's an interesting question.

It's almost like they're not getting what it is. It's like a rule book to follow; it's not anything more than that to them. We walked into the kitchen. They've got some things in the wrong places and I'm telling them, "No, you can't do this." They've got a package of meat that's just sitting out on the counter and it's been there a day or two, you can tell. I'm telling them, "That's trash. Put that in the trash. That's not good." They're confused. They want to know why. Now one of them is telling me they left it out because if someone came in, they wanted them to know they had food. Oh, God. It's like dealing with five-year-olds! I'm explaining certain things have to go certain places and you can have food sit out, but not that kind. We're going to the refrigerator and the freezer and I'm explaining the difference—why you use one over the other and when and what goes in where. Cans and boxes can stay out and things you buy in the store in a cold section should stay in a cold section.

Haven't you explained this to them before, or is this a different group?

This is a different group. I think we sort of looked at things, but I don't think we went in-depth and some of these are different too. I mean the woman's the same and the seventeen- or eighteen-year-old is the same, but there are some different faces there too. But this is in-depth, this is kind of going through every food and every food group and every type and they're not shy about asking questions.

They're not sure why you freeze something over the refrigerator—

that seems confusing, because I'm saying for meat you could put it in the refrigerator or the freezer. I'm going over how long foods last and various different types—you know, a can will last basically forever, meat not put away won't, that kind of thing. And then they want to know why you do this, what happens if you don't and I start to get into, "If you eat it, you'll get sick."

And then they want to know how you eat certain things and how you prepare them. It's confusing—why with some things you can eat them both as they come and cook them and eat them. They're not sure about that. Some things must be cooked and how you know the difference. As I said, they're not shy about asking questions. We're talking about different ways of preparing things and different typical things you would eat at various meals, like what is a breakfast food, what is more a dinner food. It takes quite a while.

You'd think they would learn this onboard.

Yeah, they're asking age-appropriate questions if they're five! This takes a while. I had to sit down and there's a table and chairs in that kitchen over in the corner and I sat down there and they're kind of just around me.

So it's a little eat-in kitchen?

Yeah, it's real small, like maybe two chairs and a table, but I didn't notice it before. I'm kind of impressed that they would know to put that there. I mean these are the same people who didn't even know to put the dining room table in the dining room, but I don't think I commented on it or anything, because we were in the middle of this other stuff.[59]

Operating a Television

Brian Reed also helped hubrids who were moving in. In one event, he was brought to an apartment where he had to teach a familiar hubrid how to use a television. Beforehand, onboard, Brian said a gray put an image in his mind of him making love to a blond girl. This was Brian's first session with me and he expressed typical confusion over what he was remembering.

I know this room like the back of my hand, and I have no idea how. I can see it so clearly. I can see the room. I can see the way the bed is set

up. When I'm looking at the bed, it's neatly made. It's got a bunch of pillows. It looks really comfy. There's not much else in there. There's just a TV. I see it on right now, but there's nothing really on it. I see the dresser. There's nothing in the closet. There's no curtains. There's nothing out the window. It's just a plain room with a bed, a dresser, and a TV, and the TV is sitting on a stand. . . . The television was on, but it was on to a static channel. You could hear the static going. There has to be something on. So, it was either tuned to a channel which is not a channel, or it's not connected.

It didn't seem like a modern set—think like late eighties, early nineties television. It seemed like that. . . . It's not like a flat screen, or plasma, or anything. It's definitely got an older feel to it, but not like ancient. It's not very big. I would say maybe it's like a twenty-two-inch screen. That would be my best guess. I think it's a Sony.

I think, for some reason, I looked at the TV while I was telling somebody how to change the channels on it. And whenever I'd change the channels, it was just all snow. I'm like, "If you're going to change it, you have to have cable." And it was like the snow stayed there, but the channels in the upper right hand corner kept changing. So it was because they didn't have a connection. I'm seeing this blonde girl, this blonde female, with me. I feel like I'm talking to her and she's naked. So something's not right here. I can see her naked. I can see her face. I can describe her body to you. But she's naked in this room, and I'm explaining . . .

She looks normally human, basically?

She does. She really does. . . . This is strange, because I'm telling her how to do it, but I'm talking to her. It's not like she's looking into my eyes and asking me things. And I'm telling her, "This is how you do it." And she's talking back to me and like pointing out and kind of rephrasing what I just said.

Do you have a remote control or are you doing it manually?

No. No. It's right on the TV. It's a Sony TV. I can see it, because I had to look down. I can look at all the buttons on the TV, and the channel buttons are on the far right. I'm pushing the "up" button the whole time. I'm telling her, "This is how you change the channels, but you're not connected." I'm looking at her, and she's like, "Okay. Okay." She's

naked, though. She's looking at me while I'm explaining—and this is the same girl that gray was having me look like I was sleeping with—in that image in my head.

The female was about the same age as Brian. Then he remembered that they had engaged in sex in that room and it was after that when he explained how the television worked.

I say, "You're not going to be able to get any channels because you don't have cable. You're not connected. You need to get a cable connection." I actually explain this to her rather elaborately, to be honest. Basically, it's on a tiny, little stand. I'm kind of crouched down like I have my knees bent. She's to my left. I had my right hand pushing the channel button up, and I'm kind of looking over to my top left looking up at her, talking to her. When I'm talking to her, I'm saying things, and she's saying things back. She's pointing to the TV and pointing at the different things. . . . I was really enthusiastic about showing her these things. I really wanted her to learn. I almost feel like I care about her. I almost feel like this is someone who is really close to me, and I'm, you know . . .

Does she have a name?

Anne. I get Anne. It's the first thing in my head. I don't know if that's right, but that's the first impression I get. Anne. I don't know why. Don't hold me to that. I think that might have just been something I named her.

Brian then got the impression that someone else was in the room overseeing what was happening. He also realized that he had known Anne for some time and that he had, in fact, experienced a loving relationship with her. He continued his recollections about the TV, showing her how to push the channel and volume buttons on it. He explained that there were different channels and some were dedicated to one type of programming.[60]

Traveling

Proper furniture placement and room arrangement, operating a television or a phone, and understanding a refrigerator are all small steps in learning to establish a home on Earth. However, hubrids must also deal with the outside world. Sooner or later, they have to learn how to negotiate their way

physically through a town or city.

Traveling from one place to another in close proximity to a UFO is not a problem for the aliens. Their technology allows them to transport themselves unseen through the air, through walls, and through windows. We know little about how the beings "travel" from their UFOs to places on Earth, but abductees report that aliens do not move through solid objects without the proximity of UFO technology.

When people are abducted, they are taken up directly into a UFO that is clearly visible to them.[61] If the craft is farther away, abductees cannot go through solid objects and they sometimes have to travel some distance to a waiting UFO before they can then be taken up. Onboard abductees see open doorways in every room. No one has reported aliens moving through walls onboard. Whatever facilitates going through solid objects is not operating. The science behind this technology is obviously unknown, but it seems reasonable to assume that movement through physical barriers is generated by a technology that exists only for UFO transport.

On Earth, hybrids and hubrids need help in transporting themselves without the aid of a UFO. Like most humans, they must learn to drive if they hope to travel in private. Moreover, driving maintains secrecy and thus the integrity of the program in a way that assistance from a UFO would not. Advance, security, and independent hybrids cannot simply show up somewhere with no indication of how they arrived or how they will leave. Nonabductees might witness them appearing and disappearing. Security cameras might capture a materialization. Thus, hybrids and hubrids must be able to drive, not only to go where they want, but also to transport abductees surreptitiously so they can help in the program.

When hubrids first move in, they must learn about society, and they press abductees into driving them to places they believe will support their assimilation. Sightseeing and driving to special places with abductees also seems to be part of their training.

Valley Forge

Knowing how to get to unknown places requires an abductee's knowledge. Karen recalled a trip in the middle of the night to Pennsylvania's historic Valley Forge National Park. She did not recall how the trip began.

Another time—I don't know why—they had me take them to Valley Forge Park. . . . And I was driving through the park and I was thinking there are park rangers here and stuff, you know? I parked the car and we got out and we walked. They seem to just want to see the park. I don't know. It was very odd.

Do they ask you things like why is this park here or what is a park?

They ask me about [why] the parking lot . . . didn't have any cars in it and I said, "That's because it's at night." And they said, "Do other cars come here?" And I said, these are stupid questions, but, "Yes, during the day other cars come here." They seem to be more concerned with little things like where the cars park. . . . Not only am I not inclined to help them, but even if I were, I've often thought even if you wanted to help these guys out, you can't explain things to them, because they don't have the basic understanding of stuff. Where do you begin with people who don't understand the whole concept of a park—people visiting, daytime—you know? Their questions are stupid and boring and do not make me want to teach.

So you pull into the parking lot. Does everybody get out and look around or do they just look through the windows?

We get out and we walk up a little hill. They asked the question about the parking lot when we turned in. There's a little hill and we walk up.

It's at night. Can you see anything?

No. I mean, it's at night. The stars are out. I'm afraid I'm going to break my ankle. They're kind of pushing and pulling me.

Oh, I see. Are you near the Visitors' Center?

No. We're right by the covered bridge. It's called Maxwell's Field. I know it really well, because I used to ride [horses] there. They kind of look around. They walk around a little bit. They seem a little confused. They seem to be telepathing to me, "What's the point of this?" And I said, "There's not really a point. It's just a park and people come here." This is so basic. "I don't want to explain it to you. Don't keep asking me these stupid questions. You don't get it. You're really thick." Somebody must have told them to go to Valley Forge Park. So they just don't seem to understand what the park is or anything. And I said,

> “Well, you have to come here during the day if you want to see anything, because that's when the people are here.”
>
> Then I don't know. I don't know if something's going to happen there or not. Then I said, “Come on, let's go,” and they're just walking around and I think I tripped as we went down the hill and they caught me. I'm always really mad. . . . They walk around a little bit. I have this image of them sort of going in a circle. . . . But then every once in a while, I think a car comes through the park and they ask me about the car and I say it's just cutting through the park on its way somewhere else probably. They're really interested in that. They're really interested in the road that runs through the park. “Where does the road go? Why is there a road through the park?” I mean, it's like so boring and stupid and so beside the point.[62]

Blue Jays vs. Orioles

As I discussed in the first chapter, Bernard's independent hubrid, Eric, traveled by car with him to a baseball game. It seemed that Eric had planned the scenario, as opposed to innocently accompanying Bernard. Baseball is a game with a long American tradition. Going to a game would give Eric more insight into American culture.

Bernard lives in New York, but is a lifelong Baltimore Orioles fan with season tickets for the games. He almost always takes one of his teenage daughters along, but for one game, he decided to go alone to see the Toronto Blue Jays play the Orioles. Three weeks later, he came to see me. I asked him why he did not take his daughter along. He was not sure. I asked him what he did with the other ticket. He had no idea. I asked him if someone sat next to him in his daughter's seat at the game. He could not remember. We decided to look into this odd memory lapse.

Bernard started out on his regular route, taking I-95 south to Baltimore. While going through Delaware, he exited onto an unfamiliar street without knowing why. He stopped outside a café and saw Eric waiting for him on the sidewalk. Eric got in and the two continued on to Camden Yards stadium.

At the game, Bernard telepathically explained the rules to Eric, but questions came up. With two innings left, the Blue Jays were nine runs ahead and spectators were streaming out of the ballpark. Eric wanted to know why they were leaving. Bernard explained that the Orioles were far behind in the

score and the game was most likely lost. The fans were going home early to avoid the traffic. Eric asked why Bernard did not leave. He answered that he was a superior fan and would stay to the bitter end. After the game was over, instead of going straight back to New York, they made a detour in Maryland to a university dormitory. Eric parked the car and told him to wait. A full forty-five minutes later, Eric came back and they continued going north. Bernard thought Eric was visiting a female "friend" there. He then dropped Eric off at another location and continued home.[63]

Driving Lessons

One morning, Karen and her husband noticed a lengthy tire rut in the grass alongside their long sloping driveway. They were puzzled. Neither she nor her husband had driven out of their garage onto the grass. During a regression session, she remembered three hybrids coming to her bedroom late the previous night while her husband was asleep. They opened the garage door and Karen and the hybrids got into her car.

> It seems like rather than letting me turn around, or rather than my turning around, because we have a place to turn around, they wanted me to back the car down. I was saying, "No, that's not a good idea."
>
> Is it dark out there when you're doing this or . . .?
>
> Completely, totally black. It seems like there were three of them again. Two in the back and one in the front. How did they get me to do this? . . . The one in the front held my hand while I turned on the car to start it.
>
> He held your hand? So it was as if he was turning it on to start it?
>
> Yeah. As if he was turning it on. I don't know if he was doing that to learn how to use it or to make me do it. I was saying, "No. I'm not going to drive. I'm tired. I'm not going to do this." And they said, "You will. You have to." I can't imagine they could actually make me do this when I didn't want to. I only remember backing down the driveway. I don't remember where we went.
>
> Well, when you got to the end of the driveway, did you get a sense that you just sort of drove back up, or did you back out into the street?
>
> . . . I think it was more inching down the driveway. You know what

it seems like happened when we got to the end of the driveway, the reason it blanks out? I think that one of them, the one in the front, changed places with me. And he took the car back up.

So, he didn't drive it somewhere else, then?

No. I'm pretty sure we didn't go anywhere. Also, it seems like we left out one really important thing. We didn't turn the lights on on the car. I think that was their idea so that no one would see us. And I was saying, "Are you crazy? Are you out of your mind? You want me to back the car down a pitch-black driveway? That's the stupidest thing I've ever heard in my life. I'm not going to do that." And they said, "Yes, you are. You're going to do it. Now start the car." And I said, "No. I'm not going to do it. I'm not going to start the car." Then he took my hand. I must have gotten the keys out of my purse. He took my hand, put it up to the thing, and he said, "Don't turn on the lights. You'll wake your husband."

Well, if your husband was asleep, was the [house] alarm on?

This night was a night—this is really amazing that they put this together. How could they have known this? . . . Three months before we moved, we had the alarm turned off because we had the house on the market.[64]

Betsey not only drove hybrids and hubrids, she taught hubrids how to drive as well. Around 1:30 a.m. on March 29, 2006, Betsey put her coat on over her pajamas and drove to an almost deserted part of town. The buildings there were slated to be torn down for a new shopping mall and most of the stores were abandoned. Betsey pulled her SUV into the middle of the parking lot on the corner of an intersection. The two sides not facing the street abutted the side wall of a building and an empty, weed-filled lot. Chain-link fences separated the lot from the streets. It was empty except for two cars parked facing one of the fences.

Betsey saw her nearly lifelong PPH, Ken, waiting with The Enforcer, along with three young hubrids between the ages of sixteen and nineteen. Ken had become her strict overseer when the hubrids began to integrate into society. As a late-stage human hybrid, he was mildly interested in human life, but he lived solely onboard a UFO. He had already learned how to drive, either from Betsey or from another abductee.

She got out of the car and left it running. Ken instructed her to teach the young hubrids how to drive. One hubrid got into the driver's seat and Betsey sat on the passenger side. She told the hubrid to put his foot carefully on the accelerator and slowly move the car forward. She taught him how to use the brakes. After a few turns around the parking lot, he seemed to be catching on. Rather than returning to the place where they had started, she told him to park in a marked space next to the cars that were already parked there. The two parked cars were on Betsey's right and the chain link fence was in front of him. The other hubrids were standing nearby, observing.

Does he ask any questions about what's on the dashboard—what's this, what's this?

He doesn't ask questions, but we go over what they are and try reverse, try neutral, see what that does, try park. He doesn't try the lower gears, but we sort of talk a little bit about what they are.

Does he want to know about things like traffic lights?

No, we really don't go over rules of the road. Then I'm pulling in beside one of the parked cars to give him a parking kind of practice. . . . So he pulls in there.

Is he accurate? He's not getting too close to one car or anything like that?

The first time, he's a little too close. I had him back out and pull it back in again and it's much better. It's a little crooked, but it's not bad. . . .

So after he pulls in between the two cars...

He's not between them; they're right next to each other. They're like on my side. He gets out.

So it's just once around, or did he go a couple of times around?

It was once around, but we stopped and did a reverse and stuff like that. Then [another hubrid] guy gets in. . . .

Does he have the same demeanor—that is to say, concentrating? Or does he have a different kind of personality?

He seems to be a little more excited about it—not by much, but a little bit more. He puts it in reverse and he hits the gas a little too hard

and kind of goes quickly out of the spot and he's turning the wheel and I thought we were going to hit one of the other cars there. . . . And then I thought we were going to hit the fence, because he kind of did a U-turn around the other two cars and I thought for sure we were going to hit the fence, but we didn't hit either one. But that's what kind of woke me up. I'm suddenly realizing that, you know, I'm in this car and there's some kid beside me driving. I don't think I saw the other guys. They were off to the side and I wasn't paying much attention, but the guy in the car sure was. . . . I just opened the car door and I got out.

You got out of the car?

Yeah, he stopped probably an inch or so before hitting the fence. He put the brakes on pretty hard to stop and I sat there for a few seconds, but at that point it was a stranger and I just wanted to get out of there. . . . I'm kind of walking as fast as I can toward the far side of the parking lot, which isn't that far away.

Betsey had a previous leg injury and could not run. She described how she walked quickly to the side of the empty lot where the brush was.

So I'm kind of walking in knee-deep weeds and stuff. The only thing I'm thinking is, "I've got to get away." I can hear that there's somebody there—there's somebody else there, maybe more than one person. I hear them in the brush too now. . . . I'm just thinking I don't want them to get to me. I don't want them to reach me. But then somebody's right in front of me, looking at me. I turn around and he's sort of leading me back. Then there's somebody else there too, I think, because they come over to the other side. I think it's Ken and that guy I don't like [The Enforcer]. They're not acting angry or anything; they're just leading me back. I'm calm again now, I know who they are now.

But for those few moments you were out of [their] control. You were in your own control. You snapped out of it.

Yeah, it was that adrenaline rush, I think.

So they lead you back to the car, or back in the parking lot somewhere?

No, back to the car. And I have to put my seat belt on and they both get in the backseat. And they're telling me there's no reason to be upset.

It was an accident and everything's under control now, just relax.

Who's behind the wheel?

The younger guy. . . . We go to start again and I have to tell him to put the car in drive. He's had it in reverse with his foot on the brake.

Where's the car facing now?

The back is toward the chain-link fence and the front is sort of toward the open parking lot and the two parked cars would be to my right. We were facing on the other side of the two parked cars and he pulled out, sort of made a U-turn, and backed in on the other side of those two cars—very fast. He did ask me if it was okay, since he didn't hit anything and I said it was better, but it was just luck that he didn't hit anything. I'm telling him we're going to start like the other guy; we're not going to use the gas, we're just going to roll. He puts it in drive and takes his foot off the brake and we're just rolling forward. I'm making him keep it slow. I do a little more with him—practice stopping, starting, reversing, parking. I think at one point I had him do kind of like a K-turn thing. . . .

So what happens next?

We stop and he gets out. Then that guy I don't like [The Enforcer] gets up to the front and we talk for a while. . . . He tells me what I can do and can't do. He's in control; I'm not. I won't remember this. No one must know the locations I'm in or the people I'm with or what happened, what occurred. He's telling me he knows everything I'm thinking, everything I'm feeling. He doesn't care how I feel about him; it doesn't matter. I can feel any way I want about him, he's not concerned with that. The others are, but he's not. He's not going to make me feel anything toward him, but he is in control and he is going to help me to accept my role in this. He's done this before and he knows how our minds work and he knows how to help me. He's very neutral. . . . I think he drove me home.

He drove you home? So he knew how to drive?

Yeah.[65]

A week later, Betsey gave one of the same young hubrids a driving lesson in the parking lot of the local Kmart store. She was at Kmart to pick up a

prescription for her husband. She parked in the lot and returned to the car with the medicine. When she got there, the seventeen-year-old who had haphazardly pulled out of the parking space was waiting for her. She got into the passenger side and he took the wheel.

Does he say anything to you when you see him out there? Does he communicate with you?

A little—he wants to know what I have in the bag.

Did you tell him what you just got?

Yeah, and show him. He's asking a lot about the medicine.

He's very curious about . . . taking medications for different things, how it works. . . . He's starting the car. I'm kind of watching what he's doing, making sure he's doing everything right. He's pretty good.

Does he pull out of the parking space?

Yeah, I had backed in. That's why he just had to pull straight out.

Is he driving like a new driver or a more confident driver? Or is he still learning?

Sort of in the middle—he's a little bit more confident, but he's still not sure. . . . I'm just watching him and waiting if he does something wrong to tell him. My job is to watch him and help him. . . .

So he pulls out of the parking space. Now is he going to drive around the parking lot?

No, we're heading out toward the road.

Can he get on the road properly? Does he pause at the drive-way—the entrance—so he can look both ways and see if cars are coming and all that?

Well, there's a light there and he stops for it. I tell him he can go right on red if there's no traffic. You come to a stop first and look for the traffic; if there isn't any, you can go ahead. . . . I tell him he could speed up a little bit—he's kind of slow. He's having more trouble with his speed more than anything else, trying to keep it steady. I'm telling him that will come with practice. Then we turn off the main road to the right. I'm kind of wondering where we're going. He says he's going to practice with me. . . . He's just driving on some little roads around. I'm

helping him—he cut one corner a little too close and I'm telling him he's got to swing out a little bit wider.

He's making a right-hand turn you mean?

Yeah. We're talking about different areas you drive in—highway, major road, residential street, and sort of the different things you need to be aware of for each. We're on kind of a residential street and I'm telling him you have to watch, make sure there are no kids or people around, and if there are, you have to be more cautious. On a highway, you wouldn't have that. You'd be going faster. All that kind of thing.

The hybrid talked about the different road signs and what they meant. He knew what "stop" meant and other signs as well. There were a few he was not sure of. He asked why some roads have signs on them and some do not. Betsy told him it depended on the community and if they wanted to put them up. He asked if all roads have names and Betsy said that most do, but perhaps a few might not. He wanted to know why highways had numbers, but smaller streets had names. She did not know the answer to that.

Then he tried parking a couple of times.

You mean parallel parking?

Sort of—I mean, it is parallel parking, parallel to the curb, but there are no other cars around right there. It's like an open area.

Can he judge where the curb is?

. . . It takes him a couple tries and he sort of gets it down. That's it—we're just driving around for a while. . . . Then he pulls over and parks again and I'm telling him that was a good one. He's pretty close to the side of the road, but he didn't go off of it. It's like dirt and stuff. He's looking at me for a little while. . . .

Is he talking with you? Is he communicating with you?

Yeah. He's saying he's glad he's going to be working with me. We're working well together. The usual kind of stuff, you know? . . . Then after a while, he stops and puts the car back in gear and we go back out to the main street. We're not really that far from it—I kind of thought we were, because we were driving around a lot, but when we went back out, it didn't take too long to get there. Then we get into the turn

lane to go across the river and he wants to drive across the bridge. He's never done that before. I'm telling him it's just a road like any other. We made a right onto the main road again and then, down a couple lights, there's a left to the bridge.

It's a relatively new bridge. I mean it's like driving on a road; there's nothing to it, but he wants to drive on the bridge. It's a double turn lane and I'm telling him he's got to stay in his lane as he turns. I'm showing him—it's like a dotted line to guide you—I'm showing him, "You've got to stay on this side of it." He does really well. We drove on the bridge for a while and I told him, "You have to get over to the other lane, because it closes down to one lane on the other side." He kind of merges in—there are not that many cars. After he merges into the other lane, he's kind of trying to look at the water and I say, "You can't do that when you're driving; you've got to pay attention; you've got to watch the road." We get down to the other side and drove up to the main street and made a right, which is going toward home. He pulls over into a parking lot on that street and that's when I got back in the driver's side.

Does he say anything like: "This is it" or "That's all I can do today" or something like that?

No. He tells me just go home, forget about all this. That's pretty much what I did.

You just leave him there standing in a parking lot?

Yeah.[66]

Driving is obviously an important aspect of hubrid training. That The Enforcer already knew how to drive meant that either Betsey or, more likely, another abductee (or a series of abductees) had taught him. The same goes for the young hubrid who waited in the Kmart parking lot. He most likely had had another driving instructor. Driving gives the hubrids freedom from a UFO and its transportation technology, and allows them to insinuate themselves more closely into society.

Shopping

Like driving, sports, and home décor, shopping is also a vital part of the hubrids' field training. Betsey and other abductees have instructed hubrids

about the intricacies of making purchases in stores. As with driving, training hubrids to be consumers can be complicated, but it is necessary for smooth integration into human society. Moreover, to understand shopping, hubrids must have a working knowledge of money, fashion, electronics, and other aspects of modern culture.

More than other day-to-day activities, shopping requires that hubrids encounter, communicate with, and exchange money with humans. Thus, along with more complex personal relationships, hubrids must also understand impersonal relationships. These relationships constitute a true test of the program, allowing hubrids to blend in with nonabductees.

CHAPTER 7

Adjusting to Life on Earth

“His task is to live here.”

To integrate into human society and live on Earth unnoticed, hubrids must learn how to navigate through normal life outside of a home or car. They have to contend with the subtle complexities of life—from making purchases, to understanding when someone is joking, to knowing what to eat. Hubrids find the everyday world challenging, and they rely on abductees to make sense of it all.

My most detailed examples of adjusting to everyday life come from Betsey's experiences with an independent hubrid whom she named Jamie. In July 2005, Ken introduced Jamie to Betsey onboard and told her, “His task is to live here.” He said with Betsey's help, Jamie would take in as much information as he could. Ken said Betsey must protect Jamie at all times, and that meant she had to like him and want to help him. Jamie had just moved into his apartment and it would be Betsey's task to help him adjust to life on Earth. Although it is not known how long independents generally stay with abductees, Jamie would be with Betsey for at least the next two years.

Training Jamie

Ken emphasized how crucial it was to keep all her interactions with Jamie a secret in order to protect him. Ken was Jamie's protector as much as he was Betsey's constant overseer. He told her that Jamie had been waiting for this and had studied and learned about humans; he said that Jamie and Betsey were compatible. Neural engagement with Jamie followed.

[Ken said,] “He's special. You've got to take care of him; you've got to make sure he's okay,” you know? And I do kind of feel that way. I really do. . . . Well, Ken breaks it off after going through the usual crap that he's pleased and everything, and I'm doing everything the right way and I'm cooperating and all that garbage. This is kind of new for him, too; he's never been one to do this either. And then he tells Jamie to go ahead and move in closer and try to connect in with me as well. And I feel very calm and relaxed when he sort of connected in [through neural engagement]. I'm not sure how to describe it, but there's no real words or anything exchanged. It's sort of all feelings. . . . It's feelings of love and protection and very, very, strong feelings toward him. Like at the same time, that sort of calm and relaxed feeling is there as well. There's even a mild sexual component to it. I don't want him to stop. I don't want him to break off. And it slowly subsides. And then after it subsides to a certain point, he does break off. And that's basically it. They stand up and I stand up. I walk over to the door and there's the little guy [a small gray] there again.[67]

Two days after first meeting Jamie, Betsey drove to a specific place on a residential street to meet with him. He was standing on the sidewalk waiting for her and, when she arrived, he got into her car.

I'm getting the feeling that the new piece to this is he's going to be mostly here [on Earth] and visit there [the UFO], versus mostly there and visit here. And that terrifies me; that really terrifies me. I'm having a hard time accepting the fact that I am helping this.

So he gets in the car. Where are you driving to?

At first, I don't think I'm driving anywhere. We're talking. . . . And he's telling me he's not used to being alone so much. That's hard, too, although he did expect that. He prepared himself for that, but it's still difficult. I'm sort of telling him you have to set up a routine—what you're going to do every day. And I asked him, is he going to work, and he says, “No.” No, his assignment or his task is to live here, not to work here; that's like two separate things. And I'm telling him most people do both, you know? But no, his assignment is to live here. So I'm telling him if he talks to anyone or whatever, tell them that you work from home and that's why you don't leave for like eight hours a

day. Otherwise, they'll wonder how you get the money. It will call attention to you.

And he's asking me about what a normal routine would be. I'm saying, "Well, you get up and you take your shower or whatever; you brush your teeth, you get dressed. And most people would go to work or, you know, have something to do. They either clean up the place they live in, or they take care of kids, or whatever. You go about your daily life." And he had forgotten about brushing his teeth. He wants to go to the store and get a toothbrush. He knew about it; he had just forgotten about it. . . . Then we went down to the store. We both went in and I bought him a toothbrush and toothpaste.[68]

When Betsey dropped him off at the sidewalk again, she told him that he had to say "Hello" or "Hi" or some salutation whenever he meets with her or another human whom he knows.

A few days later, Betsey was taken onboard a UFO. After the aliens conducted the routine physical procedures on her, a small gray led her into a room where Ken and Jamie were communicating with each other. Ken said that he would oversee Betsey's work with Jamie.

And they sort of break off with each other and Jamie looks over at me and says, "Hi!" It's just so out of place, it doesn't fit at all. But he's like trying to show me that he's understood the lesson. I think I remember almost laughing at it, because it just seemed so out of place; and it's funny, because the same thing here from the same person wouldn't have seemed out of place. It was the context. . . . And he doesn't have it down yet, because it's, I don't know how to explain it, it's just off somehow.

It sounded like it was almost too exuberant?

Yeah, exactly. It almost wasn't a genuine greeting; it was, I-remember-you're-supposed-to-do-this, you know? It was off. You could tell that, you know, more practice is needed on that one. It's not smooth. Some of the things he does and says are very smooth and very natural sounding or looking. . . . Overall, he's much, much smoother and much—I guess, more socialized than Ken? I don't know what the word is, but Ken would stand out big time, where he stands out a little.

You know, there's a difference. This is odd to say, I know, but he [Ken] often sort of reminds me of an autistic person. The social aspects are just off. The intelligence is there, but the social part is just not. And that involves all aspects of social—you know, his world, or with him and I, or more than that, or whatever.

Ken then asked Betsy about the meeting that had occurred a couple of days before. He wanted her to go over what had happened with Jamie and her.

What's there to go over?

Just what happened exactly and how I felt Jamie—I almost want to say—"performed." You know, "Was he natural? Were there areas of problems? In the store, were there any areas of problems?" I'm almost getting the feeling of, you know, he's looking for like glaring areas that need to be worked on. And there really weren't any. But I'm saying now it was a short thing. There were no other people around really, except one in the store, but there was no interaction. You know, it's pretty hard to judge someone on their social skills when they didn't really interact with anyone. Now, Jamie's asking me where he can go to practice his skills [so] that it won't stand out too much. I'm just telling him, "Go back to the grocery store, but go through like the checkout line with somebody there instead of like, the self-serve." And then you have to interact a little. Go to the post office and buy a book of stamps. Something, you know? He's worried about standing out.

But you're saying that he doesn't stand out?

I don't think so. I mean, maybe a little, but I think most people would put it down to, "Well, he's kind of a little odd," you know? Nothing major. I haven't seen him interact with anyone else, so I don't know. And that's what I'm telling him. I'm telling him, you know, "Until you do it, you won't know. You have to do it. You have to try it." Then Ken was telling me that he's going to, or Jamie's going to, go with me places and watch how I interact. . . . [Ken] has taken over a kind of role of like coordinating what's going to happen, which is kind of weird. I've just sort of never had him do stuff like that before.

Yeah, it's like I have so much history with him and all of a sudden like his role totally changed and that's kind of an odd feeling. Jamie is

going to go with me and observe, and then after he's observed for a while, then he may try it and I'll observe him. I'll help him. . . . Then Ken comes closer and he's staring at me a little. This is going to sound really paranoid saying this, but I think he's trying to figure out if I've kept my end of the bargain [to tell no one about her task or Jamie's existence]. He's sort of focusing in on that.[69]

The Supermarket and Exact Change

Betsey taught Jamie everything she could about living in human society for the next two years—how to talk to people, how to dress properly, how to buy goods, how to drive, and myriad other behaviors for looking and acting human. Though he was not necessarily grateful to her, she liked him more than other hubrids and hybrids she had worked with, because he had human feelings to which she could relate. His education, however, had to be watched carefully. For example, this incident occurred at a supermarket early in his training.

We walked in and he's asking me what does he need to put in his refrigerator. . . . I'm thinking maybe we should get a cart if it's going to be a lot. He wants to know where the carts are and I said outside. There's a lady walking in with one and she just gives it to him and she sort of goes back outside to get another one. And I said, "That's not right. You shouldn't do that."

How does he respond? Or does he?

He does; he didn't realize that was inappropriate. I said, "If you need a cart, you go get your own. You don't let somebody else give you theirs." He says, "Okay." We go in and go to the produce area and I'm showing him how to get a couple different things—a couple of apples, mostly fruit, two apples and an orange and a pear. I'm showing him you have to put them in separate bags. Then we go past a display of soda and he says to me, "This is what you drink?" and I said yeah, so he gets like a 12-pack of that.

Is he pushing the cart or are you pushing it?

I'm pushing it. We go over and we get a small thing of milk and a small container of cheese, just regular American cheese or whatever. He wants some eggs and I said, "You're only one person. You don't

need a big thing. You can buy a small one of six eggs." So I open it up to look at them and he asked me what I was doing and I said, "I'm making sure none of them are cracked because they crack easily." He asked me, "Is it okay to open up the package like that in the store?" I think I told him in the past that you can't, you can't open the packages. And I said, "Eggs are different. They're not sealed or anything; so you can just open them up, take a quick peek, and then close it." He's asking what to do if you open it up and you see that one is damaged, and I said, "You just get a different package."

And that's basically it. We go over to the lines. . . . We go over to the cash register area. He takes over the cart and he sort of pushes it into the lane and he's taking things out and putting them on the belt. He says hello to the girl and I'm thinking that's really good, he did that just right—not too enthusiastic or anything, but he did it really well. I'm just standing there. I'm not really doing anything, just watching him. She's ringing the stuff up. It's not that much—it's like nine dollars or something—and she gives him his total and he kind of looks quickly at me, and I said, "Give her ten dollars."

He didn't have money with him?

No, he had it, but he wasn't sure because it was nine something and I think he was confused—like should he count out the nine something or what. And I said give her ten, because he pulled it right out of his pocket; he pulled out bills and he pulled out change. I'm telling him, "Put the change away. Just give her a $10 bill." The girl's kind of looking at me a little funny, I guess because I'm telling him what to do. But she doesn't say anything; she just gives me a funny look. She gives him his change back and the receipt too. And he's putting the stuff in the cart again and I tell him you have to be careful of the eggs, they're fragile.

The girl put them in a bag?

Yeah, she bagged everything and like put it at the end of the checkout stand. Well, she didn't bag the soda, but everything else. As we're walking out, he's asking me does he need to save the receipt and I said no. He says he always sees me put it in my pocket and I said, "Yeah, I collect a bunch of them and then I throw them all out." I said, "I just put it in my pocket so I don't throw it on the ground." We talked about

receipts for a little while, talked about how sometimes you might want to save it if you buy something and it's worth a lot of money, and if there's a problem with it and you take it back or whatever. But the little ones from the grocery store, you're not going to take anything back. We go back to the car, put the stuff in the backseat, and go to his apartment.

Does he carry the groceries, or do you carry them?

I carry them. No, he carried the soda, because I couldn't manage it. I carry the bags. . . . [At his apartment] we're sort of going over the trip and I'm telling him I thought his greeting was really good; he did a really good job with that. And I said he'll get used to the money. He said, "Well, why don't you count out the money?" And I said it wasn't a small amount of change; if it had been $9.01 or $9.02, you might give her the two pennies, but it's easier when it's a higher amount just to go up to the next bill. He's asking me what the cutoff is, "Where do you decide which way to go?" I said, "There's no set number. If it's something real low or it's real easy to count out, then you do it; but if it's going to take a little time, then you don't."

I'm telling him you can't do the thing like with the cart that he did when he first walked in and he's not quite sure why you can't do that. I said, "That's not normal behavior. Two humans wouldn't do that. Somebody wouldn't just walk in and know you needed a cart and give you theirs and then go get another one for themselves. You're kind of on your own when you go in there. You get a cart if you need it and, if you forgot, you go back and you get it; you can't force people like that."[70]

Betsey's correction of Jamie makes it easy to forget that, even though he is not supposed to force a human being to give him a shopping cart, he is still using Betsey to help him without her consent. For hubrids, controlling humans even in a minor way can be a normal part of their function as superior beings.

Stealing and Morality

Having a sense of right and wrong is central for human life, but it may not be so important to integrating hubrids. They are only concerned about morality insofar as they need to understand it to fit in. If being moral means not using mental powers to get what they desire, then hubrids will conceal their abilities. But if they want to, they can always be immoral with little or no

reprimand and no consequences. Forcing their will upon others is the essence of the abduction phenomenon. Bernard and Eric confronted this problem when Eric rode with Bernard to the baseball game.

As was the case with Betsey and Jamie, Bernard had to teach Eric the difference between right and wrong in a shopping situation. When Bernard picked up Eric on his way to the ball game, he was wearing a jersey representing the opposing team—the Toronto Blue Jays. After Bernard explained that wearing the shirt was not the best clothing choice for the occasion, Eric went into a store at the ballpark and got a Baltimore Orioles jersey. When I asked about how he had gotten the jersey, Bernard told me about a discussion he had with Eric about morality and whether Eric had a sense of right and wrong, or was merely focused on being conspicuous or inconspicuous.

> Well, did you ask him—I don't want to put words in your mouth, of course—where he got this jersey? How did he get it?
>
> Yes. . . . He stole it. He went to a store and got it. He didn't sneak it out; he just picked it up and walked out of there and made sure that nobody had any objection to that. "Oh, that guy's taking the shirt. Well, that's all right because it's that guy. I don't know why it's all right because it's that guy, but I know it's all right."
>
> Do you think he's going to go purloin one again?
>
> Yeah, we got one [at a store] when we got there [the stadium]. We went in and he tried on a hat and a jacket, and then just walked out with it. The girl smiled.[71]
>
> You didn't offer to pay for it?
>
> No, I didn't even think about it. I stood there. He got it, and he said, "Thank you," and then smiled. "You're welcome," and there were actually several people in plain view there, but somehow he communicated something to them so that the appropriate thing in their minds for him to do was walk on out with a jacket on. . . . He is just taking mental control of the situation.

This event resulted in a discussion of the morality and repercussions of taking apparel without paying for it.

And now I'm talking to him about the implications of doing that, and he's acknowledging that he will pay for it in the future. But where will the money come from? He'll steal the money. But there's an acknowledgment that he has a need to have certain things in our culture and he will take them. But if he steals the money from a richer source and then pays for the shirt from a merchant, he's taking it from somebody at least who can more afford the loss. . . .

I'm explaining that, unless he earns that shirt, he's hurting someone. And I would consider that wrong and I am acknowledging that his circumstances make a different morality applicable. But as a result of this whole exchange, he's—it's not this well-articulated—he's saying, "In the future, I'll go into a bank and take enough money so I can pay for the shirt, because the bank won't be as badly hurt as this is." . . . But there's just a thousand considerations at once and he's more or less saying, "Well, I'll do the right thing and since you acknowledge that I have to do these things, I will do it where the harm will be least felt in the future. I'll start paying for food I eat in restaurants," and he does pay for things sometimes. . . . So there are times, apparently, when he can't just take it because he'd be conspicuous in the eyes of someone watching what he's doing. So when he's paying for things, it's because it's less conspicuous to pay for the thing and leave.

But he does understand money and he understands change and all that sort of stuff?

Yeah, he understands. He has knowledge of the way our culture works. I'm not sure that he attaches a similar meaning to it, but I think he's being totally sincere. . . . But I think he's looking on my values as an effective tool for walking around without causing ripples. It isn't that he has any appreciation for my values in their convenience. . . . I've made it clear that I'm not offended in any way, shape, or form that he's wearing the Toronto jersey. This isn't a mistake and I don't want him to go and get another one, but he also is understanding now that I'm an Orioles fan and we're going to go and sit with Orioles fans. And he's decided, "I can better participate in this whole thing if I'm an Orioles fan too."[72]

Free Will

For hubrids, adjusting to being more human means understanding the concept of choice. This is an "alien" concept for them, because their lives have been completely controlled. Betsey recalled how Jamie struggled with the idea of choice, but finally understood it. They had a discussion about this after the supermarket-cart incident.

> He's asking me, "Don't humans ever get other humans to do things for them?" And I say, "Well, yeah, but it's different. It's not done the way you do it. The other person wants to do something because they have a relationship or they have feelings or whatever for the other one. It's done because they want to." And he says, "Well, what if they don't want to?" And I said, "Well, they don't do it. That's what it is to be human." I said, "We can't control people like that" and he's asking me what about if there's danger. "It doesn't matter the circumstances. People have a free will; they can do whatever they want. If they don't want to help you, it doesn't matter if there's danger or not or anything. If they don't want to help, then they don't."
>
> There was another conversation we had—I don't know when it was—but I'm referencing that and I'm saying, "It's like when we talked about the rules. Sometimes, even though there's a rule, you might not follow it. It's the same thing. To be human, you have a choice." And he's trying to understand. He's asking me, "Do you have a choice on every rule?" And I said, "Yeah, but I mean most humans realize that most rules are there to help and they will follow them. Sometimes it's a matter of circumstances too. There's a rule that you can only go a certain speed on the road; but if people perceive there's no danger or anything, they might go faster; they might break that rule. At another time, there might be cars or humans or kids or whatever, and they might not. You evaluate the situation." And he said to me, "Would you choose to be here with me if you could choose?" I said, "I don't really know; I wasn't given a choice."
>
> Does he react to that? He's suddenly brought the conversation around to himself.
>
> Yeah, he's kind of thinking for a minute and he asked me, "If I want to live exactly like a human lives, then I have to give everyone every choice?" And I said, yeah. That's a hard concept for him. He's asking

me, “What would the reasons be that you would choose to stay here?” and I'm not sure what he means. He says, “If you had a free will to leave or stay, what would make you stay?” And I said, “Well, probably a relationship or friendship or something like that—if I felt there was something I wanted to do.” He wants to know if that would be the same for everyone, and I said, “Probably. You're not going to get somebody who's a stranger just to walk into your apartment and sit down and stay. There has to be some sort of a relationship there.” . . . He's confused as to what things would make someone want to stay of their own free will.

You mean he doesn't understand friendship?

No. I really get the impression that he's just never given this any thought before. He's asking me, “How do you get people to stay in your house?” [She replied,] “People who come to my house are friends, or they are relatives, but there's something there already and they want to stay. They want to come in the first place and they want to stay and visit, you know?”[73]

The Convenience Store

Karen has also had the experience of teaching hybrids about money and how to make a transaction. During an abduction event that took place in the middle of the night, a hubrid forced Karen to drive him to an all-night convenience store. As was usual for Karen, she resisted at first; but she was nevertheless forced to do the hubrid's bidding. Karen's description of the incident highlights how dependent on abductees hubrids are. On the initial drive to the convenience store, the two engaged in a verbal sparring match.

He's asking me questions about the store. What kind of store? What's the difference between that and other stores? . . . He wanted to experience being in a store, and he said—it was late, you know; it was like between 2:00 and 4:00 in the morning—and he said, “Where would you go?” And I said, “There's only one place that I know that's open twenty-four hours.” And I thought, “Why am I telling him this?” Then I say, “Forget it.” So he says, “I know. I know there are stores that are open. What I'm asking is, where is there one near here?” And I say, “I don't know.” I say the same thing. I say, “I don't know. I don't

know. I don't know." And he said, "Well, if you pick the nearest one, we'll get this over with faster" or something like that. So I say okay, and I go to the Wawa [a Pennsylvania convenience store] that's right near us because I know there's no way out [of obeying]. We're either going to sit in that car all night or, if I at least get him there, then I can get home. . . .

It seems like we parked on the side [of Wawa]. I got out of the driver's side. . . . I was wearing a coat. . . . So, we get out of the car. I'm woozy. I can't stand very well. Maybe actually he opens the door for me. I remember thinking, "Oh, how chivalrous," because I thought, isn't this interesting, it takes an alien to get a man to open a door for you these days. As we go in, he's kind of holding my back to hold me up. He's got his hand on my back.

He's not actually pushing you?

No, he's more steadying me. Well, a little pushing me. And I'm like, "What are you doing? Are you crazy?" And he says, "Don't do anything." I said, "What am I going to do? I can't even move, you moron." So, we go into the Wawa.

There can't be many people in there, I would assume.

It's deserted. And there's one clerk who looks worse than the alien. . . . And he buys something insignificant like from the counter, like candy or something.

Do you have your purse with you or do you have money with you?

I don't remember. I don't think I have my purse with me because it's really big and bulky. . . . It seems like he turns to me like, "Are you going to pay for this?" And I'm like, "I'm not paying for it." I look at him like, "You pay for it." So the clerk is kind of looking at us. I get the suggestion that I should reach into my pocket to see if I have money. Before we got out of the car, he told me to put money in my pocket. We get in the store and I said, "I'm not paying for this." . . . He actually reached into my pocket and pulled out two crumpled dollars and puts it on the counter.

The clerk probably thinks that we're drunk. And the clerk pushes back one of the dollars and just takes the other one. And the being takes the crumpled-up dollar and holds it in his hand. And I think, "You

better give that back to me. It's my dollar." The clerk gives the change to the guy. The clerk rings this up, and I look, and he holds up the change. . . . It's like he doesn't know what to do. The clerk is standing there holding this and then says, "Here." . . . And the alien is actually saying to me, "What should I do?" or "What does he mean?" That's what he's saying. And I'm saying, "Figure it out. Figure it out." And I think we end up leaving and he doesn't take the change.

He doesn't take the change from the clerk?

I don't think so. I don't think he knows what he was supposed to do, because, on the way out, we get into this argument, if you could call it that. I said, "What if there was somebody in there that I knew? Are you stupid?" And he said, "You didn't help me in there. You didn't play your role. You didn't perform." And I said, "Wait. I'm not going to perform. Haven't you figured that out yet?" And I thought, gee, we're arguing like a couple, you know? So he kind of throws me into the car. He pushes me in. . . . I said, "What if I saw somebody I know in there?" And he looked at me and said, "That would not be a problem." . . .

And now I'm getting this lecture on my overall attitude, which is not up to snuff. And this guy has been around any number of times and knows me well. He's sick of it, he says. He's tired of it. He's tired of this constant battle. And I say, "Well, welcome to my world. This is the way it is. This is the way it's going to be." And they always say the same thing, "There will be consequences." They always say things like that. "There will be consequences." And I say, "Hey, give it your best shot. What are you going to do?" . . . So he says, "Now you've got to get us home." And I said, "What if I don't?" And he's like, "We can't stay here. We have to get home." I said, "I'm too tired." He says, "You've got to drive. You've got to get us back."

You know, sometimes even though they seem very limited, there is an air of desperation to them. There really is. I've sensed it when they're up against something that's not in the program, and they don't have any ability to think critically and get out of the box. . . . And I'm amused at his desperation. I think it's pretty funny, because he's saying, "We can't just sit here." And I kind of say, "Why not? Let's just sit here for a while. I don't feel like driving." He says, "No. You must." Then

he says, “You've got to get back. What about your husband?” And I think, “Oh, shit. I've got to be back in bed.”[74]

Karen's constant lack of cooperation slows down the hybrids' training and frustrates them. Yet even after many years of defiance, the aliens still use her as often and extensively as I have seen among abductees.

The Rules of Eating

Even with eating, rules are paramount in hybrids' minds. Onboard a UFO, the strict behavioral rules and clear distinctions between one directive and another allow all aliens to exist within familiar boundaries. On Earth, hubrids and hybrids find it challenging to adjust to the complexity of human rules. We see an example here, in an exchange between Betsey and Jamie about why humans do not follow their own nutritional guidelines.

Is he asking you what people eat?

No, he's asking me about what foods taste like, why he would choose one over another, why I would choose one over another. He's telling me he's tried some foods, but he doesn't know what other ones to try.

Does he say which ones he's tried?

Yeah, he told me he tried one of the eggs that we bought and I'm telling him he has to cook the eggs, you can't just eat them raw. He's asking me why and I said, “Well, they taste better, number one, and, number two, the bacteria in them could make you sick.” He wants to know, “Do you cook everything then?” And I said, “No, some things you do and some things you don't.”

He tried the milk. He didn't like the milk. He's asking me, “How much do you eat every day?” And I said, “Well, don't you get hungry? Eat when you get hungry.” I'm not sure I understand his answer, but it's something about he doesn't have to get hungry. I don't know; I don't really understand his answer, but it's like he's trying these foods, but he's getting what he needs from somewhere else. I'm telling him, “We usually get all our bodies need with food; that's how we sustain ourselves.” He knows that and he knows about nutrition, but he says, “People eat so many different things and there's such a variety, how do

you know which ones to choose?" He thought it went by nutrition, but he said he's observed that not many people follow that and he's confused. He sees so many things that wouldn't be in a nutrition guideline sort of thing and he's confused because he sees this so much. I said, "You should follow it, but people usually don't." And he wants to know, "Why do they have it if no one's going to follow it?" He's really confused on that.

On the nutrition guidelines, you mean?

Yeah. He's feeling if they're there, everyone should follow them; and he's confused why people aren't, why he observes so much that people aren't doing that. It's hard to explain. I'm telling him, "Sometimes it's for the taste. Sometimes it's what's available. There are a lot of different reasons. Sometimes people eat just to get comfort." And that one really confuses him. He's asking me, "How can you be comforted by food and which foods are comforting?" And "Are all foods comforting? Are there some that are not?" And "How do you perceive this comfort and, if you're hungry and you've eaten, then you're not hungry anymore?" Is that the comfort that I'm talking about? I'm telling him, "No. Just sometimes you attach emotions to certain things and this is one of them. Not everyone does this, but a lot of people do."[75]

In his confusion, Jamie showed that he implicitly trusted the "rules" from above. That the humans determined that nutritional guidelines could be fallible was foreign to him.

Fried Clams

Eating outside of the privacy of home can be puzzling to hubrids. What they eat onboard remains a mystery. Hubrids show an interest in trying human food, but they usually only taste it. Because Eric had been with Bernard for decades, Bernard had seen him eat many times. During one event, he was driving with Eric and wanted to eat lunch. They stopped at a restaurant with a drive-thru window. Bernard ordered fried clams.

I told Eric they [fried clams] were the best food on Earth. I said to him, "But if you eat two, your heart will stop." And then I had to explain to him it was a joke and why. Then after I explained it was a joke and

why, he laughed. He ate one and said it was wonderful. “Oh, that [tastes] wonderful, Bernard. These are very good.” “Have another one.” “No, thank you.” And I ate the rest of the fried clams, which wasn't tough.

After lunch, they drove about forty miles on the highway and stopped at a general store.

> You know what I got him? I got him grape soda. I asked if he wanted anything, and he asked me if they had grape soda. And they did. They had grape soda. I think I got a six-pack of grape soda, and he drank the grape soda. He loves grape soda.
>
> But he didn't want anything to eat? He just wanted the soda?
>
> The soda and he had the one fried clam. He wanted to know what the tartar sauce was, but he didn't want to put any tartar sauce on his clam.[76]

Families

Adjusting to life on Earth means understanding human families. This can be difficult, because hubrids do not have families. They have no parents or relatives to care for them or to socialize them. They have no family members who can provide different perspectives on life and on how to behave in various everyday situations. Early in their work together, Betsey tried to explain family relationships to Jamie.

> He's asking me, “Do we have a relationship—a normal human relationship?” And I said, “No, no. This is different than normal relationships. There's a relationship, but it's not the same as between two humans.” He's asking me, “How do relationships form?” I said, “There are so many ways. You meet someone; you talk with them, maybe work with them or go to school with them. Family relationships are your family. You're born to that family. You grow up knowing these people.” And he's asking me, “Is that parents?” And I said, “Yeah, it could be parents; it could be brothers and sisters; it could be cousins, aunts, uncles; there are a lot of different family relationships.” He's asking me do I know every member of my family, and I said, “To a

certain point, but sometimes you don't know somebody; they live too far away or whatever."

And he's confused because he thought just the parents raise the kids; and I said, "For the most part, but that doesn't mean other people can't be around the child and have a relationship." He's asking, "Are these caretakers?" And I'm not sure what he means. He's saying, "Do they look after the child? Do they make sure its needs are met?" And I said again, "Sometimes. Everyone is different." He's telling me it's very hard for him to understand; that's something that doesn't exist in his world. He's telling me he had caretakers that took care of his needs, but it was different. He wasn't aware before that families could be a lot bigger. He knew, of course, that they were bigger, but he didn't know that the parts that weren't directly involved with the child could form a relationship as well.

You mean cousins or something?

Yeah, aunts and uncles and cousins.

So he didn't know about extended families.

Well, he knew extended families existed; he knew the names for them—like he knew aunt, he knew uncle, he knew that. But he didn't realize that those people could also have a relationship with a child that was not their own and be a part of a child's life. And the only thing he can equate it to is a caretaker and that's not really, that's not the same. He said, "Well, is it like another parent?" And I said, "No, it's different than that usually, too."

I'm kind of thinking about my kids and their one cousin. They get together at special occasions—they get together other times, too—and they play; one may spend the night with the other, but they don't live together. So she's not like a sister to them. It's a relationship, but it's different. I said, "Their aunt might take care of them and their uncle might take care of them for an evening or a day, but that's it; that's not where they live and that's not where they're being raised and that's not who's raising them. It's a relationship, but it's different."[77]

The breadth of information that abductees have to impart to hubrids is extraordinary. Asking if his relationship with Betsey was normal illustrates how much hubrids need to learn.

Empathy

Jamie's emotional relationship with Betsey did not have the depth that most human relationships naturally have. Areas that called for a "normal" response were nonexistent. One afternoon in September 2005, Jamie showed up at Betsey's home and his attention was immediately drawn to a splint on her arm. The night before, Ken had pushed her backward onto the floor as punishment for talking to me and thereby endangering Jamie. She put her arms back to break her fall and broke her wrist. Since I had known her, this was the second broken bone that resulted from abduction activity. The next day, she went to the doctor, who put a cast on it.

That evening, Jamie visited her. He was not concerned that she was in pain or had been treated violently. He showed no empathy or sympathy. He asked where she had it fixed. She told him she had gone to a doctor who put it in a splint. He was interested in the doctor and why a person would go to one. Betsey explained it to him.

Jamie had a hard time understanding why her arm was going to take six weeks to heal. She said, "It has to heal on its own and that takes a little time." He responded that it wouldn't happen that way with him. He could just have it fixed. They then discussed getting sick and going to doctors. Jamie wanted to know if going to a doctor was normal and expected. Betsey said, "No, not unless there is something wrong." "Is it acceptable to say no if someone asks if you have gone to the doctor?" he asked. She replied, "Yes, but not very often." He wondered if people will ask him questions about it. "No," Betsey told him. "It's not a big consideration. Nobody will care."[78]

Whether Jamie lacked all empathy, or just chose not to show it, are equally worrying for humans who understand the lack of empathy to be pathological. It is conceivable that empathy may not be functional for the task of controlling humans. For hubrids, however, developing empathy may be possible as they "humanize."

Talking with Neighbors

Two days after Jamie and Betsey's talk about her broken wrist, he told her that he had a conversation with one of his neighbors who was looking under the hood of his own car. Why someone would need to do this puzzled Jamie.

He's telling me that he greeted someone in the parking lot [of his apartment building] and the other person greeted him back and he was pleased with that—almost the feeling that "it worked," because the other person responded. Then he wanted to know why the guy he greeted was looking inside the car. He wanted to know why would you do that. And I said, "Well, he might need to fix it." He had like the hood up. He's asking me why I don't open my hood and look at it, and I said, "Well, I don't know anything about cars. I could look at it, but I couldn't fix anything." He's asking me all along those lines, you know, "Can you drive without that knowledge? What do you do when the car is broken?"

So it's more practical stuff.

Yeah. I have a feeling this guy really made him curious. I told him maybe he should talk to this other guy, maybe he should ask him what he's doing. He'll probably find out more, because I don't know what he was doing. And he's asking me is that acceptable, can he do that—can he just start talking to somebody about that—and how will they react. I said, "They probably won't mind, but don't force them to talk; just sort of be friendly and let them decide what to tell you." I said, "That's how you get to know people; that's part of fitting in." He liked that idea. When I said it was part of fitting in, he liked that.[79]

Idioms

Jamie had another talk with the man in the parking lot a few days later. The conversation unveiled a problem that hubrids have with idiomatic language in all its broad and subtle aspects. Understanding the subtleties of language is important to having any kind of normal conversation with a human, even small talk. But for hubrids, jokes, doubles entendres, unspoken implications, and other subtleties are difficult to understand.

This became apparent when Jamie insisted that Betsey take him to Walmart to buy clothes late one night. She had done this several times before, but Jamie had an urgent reason this time; he said he needed new clothes. "So you head over to Walmart?" I asked.

Yeah. Then we get there—there's hardly anybody there. He wants to go see the clothing. So we go over to the men's section. This is weird—he

wants to know if light clothing means it's not warm or does it mean the color. I said it could mean either; I don't understand. He said he wants light clothing and I said, “Why, what's the purpose of it?” and maybe I could figure it out. He said he talked to somebody who's told him he needed to “lighten up,” so he wants light clothing. “Oh, God!” I said. “That's not what it means.”

And he's saying he talked to . . .?

He didn't say exactly, but I got the feeling it was a neighbor or something, but he didn't really say. I said, “Did they tell a joke or something?” and he said he didn't know. He wants to know, “Why would you tell a joke in everyday life?” And I said, “That happens a lot. If you didn't laugh, they'd think you're too serious.” And I'm thinking that's probably what happened. Then he wants to know, “How do you determine when someone wants you to laugh?” “I don't know,” I said. “If you look at the other person and they're kind of chuckling and laughing then you should.”

Whoever it was told him to lighten up and change his clothes once in a while too, because he's always wearing the same thing; so he thought it had something to do with clothes. He's worried because, “Does that mean they know I don't fit in?” And I said, “Well, I don't think it was anything serious. Everyone has their little quirks where they don't exactly fit in; it's not something that's serious here.” Then he wants me to show him what clothes would make him fit in more and how often does he need to switch them so he looks like everybody else. I said, “Most people change every day, but you have to clean them somehow” and he really didn't think that was a problem. He's more interested in what he should be wearing instead of how to take care of it.

We got a couple pairs of jeans and a couple shirts—I told him he needs a little color, a colored shirt. I got him a kind of regular jacket too, because the jacket he always wears looks like it's out of the sixties or something. I'm telling him he should try the pants on, but he doesn't want to do that.[80]

The desire to buy new clothes could have been the first time that Jamie had heard “advice” from a nonabductee and he understood it as something he should put into action. He did not first ask Betsey what she thought of the

advice. He was apparently confident enough to take it upon himself to do what he thought was the right thing without her input.

If Jamie and other integrating hubrids are safe, then the program is safe. But there is only so much abductees can do to protect them. Hubrids have to learn to protect themselves, and to keep their origin a secret. This is easy through mental manipulation. But they also have to develop acceptable relationships with people around them. Being strange and in opposition to other humans would make them stand out and draw suspicion, at the very least, about their emotional and mental life.

Although hubrids interact with abductees, the point of integrating into society is to be able to have a life among nonabductees. Regardless of what the abductees explain to them about correctly interacting with people, there is a tremendous amount still to learn about how to present themselves in both everyday life and personal relationships.

CHAPTER 8

Learning about Relationships

“What's the weather like there?”

We know very little about gray aliens' private lives. We do not know if they have non-work relationships with one another. Both the small and tall grays seem to exist within a confined set of functions and responsibilities. They are focused solely on carrying out their specific duties. Their emotions are extremely narrow and limited to their tasks. Less is known about insectalins, but they appear to have a slightly wider emotional range than grays. Depending on their stages, hybrids become more human and their emotional ranges expand. Hubrids may have relatively normal emotions, but the responsibility falls upon abductees to teach them how to use those emotions in a normal manner.

Humans are social animals; relationships are the glue that holds society together. Relatives, friends, casual acquaintances, co-workers, the person behind the counter at a local store, and countless others make up the society in which most people live. Very little of this exists for hybrids. Humanoid hybrids lead extremely confined lives, obeying rules and following orders. Talking to abductees gives them a sense of the differences between humans and themselves, but little else.

Hubrids have wider, but still restricted, interactions with humans and their peers. When they come to live here, they are suddenly connected to a variety of humans, and it is difficult for them to understand the subtlety and complexity of relationships—for example, those between parents and children, husband and wife, boyfriend and girlfriend, teacher and student, boss and worker, friends, relatives, neighbors, passing strangers, and others.

Growing up onboard UFOs, hubrids learn little about humans' social lives. By the time they are ready to settle into human society, they need constant help recognizing and deciphering the subtleties of relationships.

Abductees often say that teaching hubrids is similar to teaching children how to behave. They must teach them to say common words like "goodbye." They often have to explain why mundane interactions like small talk are necessary. They must instruct them in how to exchange pleasantries with a neighbor. Without normal relationship reactions, hubrids might be thought of, not only as odd, but as having mental disorders, and this would make them stand out.

Small Talk

An example of the scope of relationship instruction comes from an experience that Brian had. While onboard, Brian was required to teach the hubrid Anne, with whom he was very affectionate, about relationships, sex, and even customary small talk. I asked Brian first if Anne was happy to see him again.

> She seems to be. I think she talks to me with her mouth a little bit. I think she said, "Hi. How are you?" The way she said it didn't really flow right. It's almost like she was someone from a foreign country trying to learn how to talk English. It was very kind of staccato. It seemed kind of weird. . . . She didn't seem like she was very comfortable talking or something. . . . And I said, "I'm okay. How are you?" So, we're having a conversation. Part of me feels like I'm teaching her how to communicate in a way. . . . It almost seemed like she was kind of following a script of how to have a normal conversation. I think she asked me how I was doing, and I said, "I'm doing well. Thank you." I think I explained to her what "thank you" meant. She said, "Where are you from?" . . . I think I said, "Well, I'm from Reading. Where are you from?" . . . She didn't even attempt to answer. She just kind of ignored it. She said, "What's the weather like there?" or something like that. It's really stupid stuff. I said, "Yeah. It's starting to get warmer out." She said, "Very nice." I think we just go through a whole series of things like that.
>
> You mean there was more after this?
>
> I think so. I'm trying to think. . . . "How old are you?" I know she

said that. I'm not sure what else she said. I think I was mainly just teaching her how to have a conversation. . . . She says, “It was nice to meet you.” She already knows me. It's a very, very elementary way of talking. Very generic. Because, even though those are what you use for small talk, it's not really how people talk. . . . I feel like she gave me a hug at some point. After we were done, at some point, she said, “Thank you” to kind of show what she learned.[81]

A month later, Brian explained sexual love and passion to Anne. He told her about hugging and kissing in bed. She wanted to know the purposes of kissing and stroking. He said that kissing was a way to make you feel nice. She wanted to know how one did this and he mentally described it to her.[82]

Fraternizing

Betsey had to explain the necessity of using salutations and interacting with people in social situations when Ken and Jamie appeared in her home with two young hubrids. They both sat on a couch with Betsey facing them.

[Jamie's] asking me if “goodbye” is necessary after every conversation and I'm telling him no. . . . “Sometimes you say it and sometimes you don't. If somebody says it to you, you return it.” We talked about that for a little while and we switch into like, “When you're in groups of people, how do you act?” I'm almost getting the sense of a party, but not really, but like a lot of people around, how do you interact with all of them. I'm almost getting the feeling of a large group and it's almost overwhelming.

You [mean] a large meeting or a rock concert or something?

This feels more like a large group of people and they're-breaking-into-groups-and-talking kind of feeling. I think he's looking at, “Do you interact with everyone?” And I'm saying, “No, you interact on a group level.” I guess four or five people are talking and, “You interact with all of them at the same time.” And he's asking how you do that. “You just follow the conversation and if you have something to say, you wait for your opening and you say it. And everybody else is doing the same thing and you don't have to pay attention to the rest of the conversations going on at that time. You pay attention to the one that you're in.” And

he's saying, “But won't you miss the other conversations?” And I said, “Yeah, you will. You can't be having ten conversations at the same time. It's just common courtesy to pay attention to where you're at and then, if you want, you can excuse yourself and go to a different one.” I don't know if he was in this situation or just was told about it or what, but I do get the sense that it's overwhelming for him.

So you tell him that you basically have to pay attention to your group; you can't keep up with every conversation.

Yeah. And he's asking me, “Which group do you choose?” And I say, “Whichever you're closest to. But if that doesn't interest you, politely excuse yourself and maybe wander over to another one. But you don't try to take in everything at once. Just take it a little at a time. And if someone speaks to you, you speak to them. You're polite. You could watch what the other people are doing and sort of follow what they're doing.” I'm saying, “You know, you look at the others; they're not trying to take in every conversation that's going on at the same time. They're having their own. You need to be relaxed. If you're not relaxed, they're going to know something's wrong.” I get the feeling the people he was around, like they're dressed up a little bit. It's not formal, but most of the men seem to have jackets on. There are no blue jeans or anything like that.

You tell him that he should be relaxed, otherwise people will know something's wrong?

And he's bringing the goodbye thing in again. . . . And he's asking, “When you leave something like that, do you have to say goodbye?” And I tell him, “Sometimes. It depends if you're talking one-on-one with somebody and you want to say goodbye to them; or if you just want to say, “I've got to leave now.” Or if they say it to you, or if you're just quietly slipping out, you don't need to worry about it. It depends.” He's probably getting it. I'm thinking a lot about different situations that I've been in where the rules change depending on what's going on. . . . And I'm trying to explain the rules change. He understands the rules change depending on what's going on, but he's still looking for how they change—like if this happens, then I do this kind of thing. But he's kind of getting it; he's calmer about it now. . . . Whatever this was really overwhelmed him.[83]

Jealousy, Monogamy, and Sex

Betsey remembered instructing a twenty-year-old female hubrid about how to handle a delicate sexual situation. Jamie had brought her to Betsey's home. The female was not one of her hubrids, but Jamie's action gives us a glimpse into his life outside of Betsey and the female's life. It suggests that he believed that the female hubrid needed further instruction and that perhaps Betsey was a better teacher than the abductee who had instructed the hubrid before—at least in this one aspect of human life.

Apparently the female had been in a sexual relationship with two brothers and their friend. None of them knew about her relationships with the others. Betsey thought that the event happened when she was perhaps at a college party and the three boyfriends were there. One recognized her, although he should not have, and he caused an angry jealous ruckus. She had to place the three under control and get them home and into bed. She wanted Betsey to tell her the reason for their anger and whether it would occur again. The conversation displays another hubrid difficulty with smoothly integrating into society. Betsey recalled this incident without hypnosis and described it to me using Instant Messaging.

> She senses the sexual aspects were the root of the anger, but this doesn't make sense. They are all part of her tasks; she has told them this. Do I understand why they were angry? This occurred with others around. I'm feeling like she felt as though she really called attention to herself. I'm getting the feeling of just a mixture of people, all about the same age (which is why I'm thinking party). I have an image from her of it and I'm seeing one of the three holding a glass (well, a plastic cup really); so again I'm thinking party with drinks. . . .
>
> She saw each of the three during the day. None of them should remember much. She's telling me the one that's not a brother sometimes remembers. He sometimes knows who she is when he first sees her. . . . One of the brothers looked at her and smiled, called her by a name he uses with her. The others looked at him oddly. She was confused. She's asking if she should have controlled them the minute something began that was not expected—like at this point, would that have been wise? How would she know?
>
> So the situation seemed innocent enough at first?

She sensed one of the others becoming angry that the one brother knew her—she was his; they had something special (I think she's picking this up from his thoughts). She is trying to calm the situation, but not by calming them (or controlling them, is what she is saying). She doesn't understand the problem, though. She is telling the one who is getting angry (I think this is the non-brother) that she has something special with them all. She thinks this will help, but he then gets very angry. She's asking me, "What happened?" And then why did the other two also get angry when she had said nothing to them?

I think one of them might have said something kind of loudly, because I'm getting from her that "others were interested." Then she felt that she was in danger. She called attention to herself, but doesn't know why. She quickly controlled the three and they all left together. She made sure each got to their beds and slept the rest of the night; but she does not know what went wrong, so she does not know what to do.

She cannot stop seeing them—this is her task. She must understand it. . . . She doesn't get it. Why can't she be with all of them? This is her task. I'm sensing they are not the only three, too; but they are the three who had the problem. . . . I am saying that the problem is they found out about one another. She should not have gone to where all of them were without being wary, until she knew they didn't recognize her. Or she should have controlled them to not recognize her. One cannot know about the sexual relationship she has with another and now she is asking me what other things may happen. What other rules about sex should she know?

Betsey had to explain that men expect sexual relationships to be monogamous and the men got upset when they realized she had sexual activities with all three. They felt betrayed by her and the other males. They each expected exclusivity with her.[84]

I am explaining that rule number one is most people expect only sex with them, if there is any kind of a relationship feeling (which I knew she had worked on with all of them). . . . I am explaining that each of them, because she fostered that relationship feeling in them, believed her to be only with them. That was the component that caused it. It wasn't just sex; it was a relationship. Most humans will assume that

means no one else. . . . So there is anger because they feel she betrayed them and, furthermore, betrayed them with a brother or a friend. She is saying the relationship is necessary, but she has this with all of them. It is needed with all of them. . . . I am telling her that sex in the context of a relationship puts it into a more serious category. Sex implies this is a serious relationship, not just flirting. I have to explain flirting then.

She asks you about flirting?

I said the word, and she didn't understand it. I had to explain it. . . . My sense is these were "her" males [abductees], since she had manipulated all of them . . . and I am getting the feeling that these three are not the end of "her" males—there are more. But the others weren't involved in this little dating disaster.

The conversation turned to sexual relations. Betsey did her best to explain the complexities of sexual activity to a hubrid who already had her own set of rules for it.

She is asking in general about relationships. With the flirting bit, I said there was no sexual contact. She wasn't aware a relationship could exist without a sexual component. I am getting the feeling that the only "relationship" she's ever heard of is the kind she creates. I am telling her about those who hold off on the sex to allow the feelings of love and commitment to grow first. I'm saying, "Others do not wait at all. It all depends on the people involved and even the situation itself."

She wants to know what the rules are for this. Are the first group (those waiting to have sex) governed by a separate set of rules? How does one know what set of rules applied to them? She is also confused because she is saying the sex encourages the feelings to expand—waiting should not do the same thing. I am explaining that some people agree with her and those are the ones that would probably not wait to have sex. It is personal choice between the two people involved. Now she wants to know what will happen if one is in the wait group and another is in the not-wait group. Which one will win?

Win?

I'm saying that they might decide to talk it over and come to an agreement. Or, they might not be compatible and end the relationship.

Or they may compromise and wait a little while. She is seeing those that wait to have sex as one group and those that don't as another completely separate group. I am trying to explain that it isn't like that. One might decide to change their mind on the subject. Another might want to wait with one person, but then not with another. This is not a situation where you can divide people up into groups with a big line down the center. . . .

And this explanation is confusing her; she is telling me I am describing something that cannot work. How can the system work when rules are broken and groups are not defined? I am saying, "It does work. Our systems don't always have defined groups, but they still function." She is sort of turning the conversation away from this area now. I get the sense she thinks that I am wrong and the groups must be defined. She is kind of dismissing my "silly notions," is the feeling.

That is odd. She is assuming that you know less about humans than she does, in a way. Or at least that you are feeding her wrong information.

Well, she wasn't until this point, but I think when I tried to pull apart her vision of the orderly groups beset with a book of rules she couldn't handle that. She is asking me some other things now—uh, this would be the not-so-PGI3 [sexual] part.

Okay. Dive into it. I can take it.

She is asking me why these men engage in different forms of sex (she is seeing each position as a new form). They don't do this with her because she does not permit it, but she understands they do it with others. I may be wrong, but my sense is she knows quite a bit about each one of them—either through questioning or just looking. And what she won't allow is anything other than your kind of he's-on-top standard position. . . .

I am telling her that we (humans) find more pleasure in variety. She is contradicting me. She is telling me that pleasure is not the main reason for sex. Bonding is. I am saying that bonding is part of it for us, but pleasure is just as important to us. She is asking me why. I am saying that, to us, pleasure enhances the experience and permits the bonding to be even stronger. She wants to know how these different kinds (positions) create pleasure. I am saying that a new way is

unexpected and therefore excites more, creating the increase in pleasure. She is not seeing this. She is telling me it is the same task; the pleasure would be the same. I am telling her that humans don't feel that way. We find more pleasure in finding a new approach to things.

I am then trying a different approach. I am telling her that the same way over and over decreases pleasure, because it becomes routine. The new way restores the original pleasure. She likes this better. She can understand this. (She says she can. My sense is that she has a very limited idea of what I'm saying.) She is telling me, though, that this will not be an issue with her. She maintains the same level of pleasure with the men each time. She is very careful to maintain this pleasure level so they will respond correctly. She is indicating to me that she now understands the different ways we use because we cannot sustain the pleasure the way they can. . . . She is getting up to leave now. Jamie is coming back over. He is talking to me a little bit. He is saying [she] has much to learn yet.[85]

This is one of the few integrated female hubrids I have information about. The conversation could have meant more than sorting out complex boyfriend relationships. It suggests that the female was not concerned about becoming pregnant, because either birth control was used or she could not become pregnant. Or, conversely, that she wanted to become pregnant.

Bernard and Eric Discuss Sexual Relationships

In the summer of 1986, Bernard was at a beach preparing his catamaran for the water. He was waxing the hulls and doing other tasks to make the boat seaworthy. He suddenly noticed Eric standing next to him. As usual, Bernard had no sense of surprise at Eric's appearance. After a question cascade about what Bernard was doing and why, Eric turned his attention to relationships.

Then he asks about my wife. And then he asks a whole bunch of personal questions about my life and my sexual habits and how they changed and how I feel about them. I'm just standing there telling him. I tell him, “That's none of your goddamn business.” . . . He stands there with this beaming smile on his face like he's all-knowing . . . but I don't think he's got a clue about anything. . . .

It's difficult to explain these things to him. . . . He's asking if I still love my wife, and I say yes. But then he's sort of asking questions that I'm admitting that things have changed. He wants me to explain why I still think her body parts are as attractive as they were when she was eighteen and I first met her. I'm acknowledging that basically the body parts aren't, but I'm still attracted to my wife, and that your sexual relations change. . . . He seems to really envy me and wants that.

He started to ask me about whether or not I'm going to find my daughters sexually attractive when they get older. And he can tell, before I even answer the question, that that definitely evoked the wrong emotion in me. He's saying that that's the way most people react, but he doesn't understand. He's never had a daughter. The questions he's asking me aren't like socially inappropriate; they're just the kinds of things the crudest of guys, other than to try and be crude, wouldn't be asking other guys about in detail, or anyone in detail. He has the social maturity of an eight-year-old. He looks like he's twenty-five or thirty, handsome, good shape. He's got a lot of [Earth] girlfriends, though.

Then he wants to know if I think my friend's wife is attractive or if I'm attracted to her. I told him yes, and I have to explain to him why. Because I think she is attractive that doesn't mean that I expect to have sex with her. He asks me, "Is that because your friend would be angry with you?" I say, "Well, he would be, but that's not the reason that I'm not going to come on to her. It wouldn't be appropriate." I think he's kind of, as I'm talking to him, saying like, "Oh, thanks for filling me in." . . . He told me before how, one day, he hopes he can marry one of his girlfriends or be with her permanently, but he loves all of his girlfriends.[86]

Friendship

Several days later, Eric appeared again. Bernard was fishing off a pier. The two went to a private area to talk about friendship. Friendship was a complicated subject for Eric to understand. They discussed the complexities of choosing a friend. For example, Bernard told Eric that, although some people may have friendly personalities, they can also be dangerous criminals whom you would not want as friends. Being friends means more than just enjoying the other person's company. Bernard explained that the people you

become friends with are the ones you feel you can count on, and you want them to know they can count on you as well.

Eric then asked, “Well, what do we do next to be friends?” Bernard told him that that was something that just happened in the normal course of events, but that their relationship was not developing within the normal course of events.

> At one point he says, . . . “Should I tell you everything that I can tell you about what you want to know?” I said, “That would be great.” I said, “If you really want to have a real friendship with me, you should allow me to remember all of the exchanges we have between each other.” “Well, I cannot do that,” he replied. “You pointed out that there are techniques that people have for remembering this sort of thing. And that people do find this out. If friendship is that important, what difference would it make if I was one person who knew this? If there is something I'm going to find out about I can go tell about, then why does this have to be secret?”
>
> He said . . . if I remembered everything, it is unlikely it would change anything. He says, “But your recollections would be highly accurate and organized. Part of what contributes to the effectiveness of the secrecy of the program is the partial memories that people have.”

Bernard asked him why not throw the rules aside and have a regular uncontrolled conversation with no memory restrictions. Eric said this was not going to happen.

> When I ask him why, he says, “This cannot be. This will have to be our private relationship.” And I said, “Well, why? What are you doing that you have to do secretly? Why can't you just tell everyone?” He has a big smile on and he says, “It is best for everyone that these things are secret.”
>
> This is a very open conversation. He's letting me say, I think, just about everything I want. And I'm saying, “Well, if you let me know the things you cannot tell me because of the rules, I won't persist and pry and try to get you to. But in turn, I want to know everything about why you're here and what you're doing, even if I forget it afterward.” He's affirming that he can do that. And I've told him that I will do my best

while we are with each other to be his friend. . . .

And he says, “Well, you said that there is nothing anyone could do for you that would make you appreciate them more than to let you know things that you could not.” I said, “That is true, but there is nothing in my life, practically, that would probably mean anything more to me than if somebody gave me a hundred million dollars. But . . . that wouldn't make that person my friend. So even though you do this, that doesn't make you my friend.” I told him that this was getting over-complicated. That we needed to talk and do things, and I didn't find it difficult to feel that people are my friends nor I theirs. . . . It was something that just kind of happened.[87]

In January 2004, Bernard met with Eric a few hours before he was scheduled to have a session with me. Bernard had a doctor's appointment in the morning. When he left the doctor's office, a switch went on in his mind and he “knew” he was going to drive to a Denny's restaurant and see Eric. It was not surprising or puzzling to him. By this time, the two had been meeting and talking together for at least eighteen years.

So you park in the space at Denny's. Do you just sit there and wait, or do you get out of the car, or . . .?

No. I get out of the car and I walk up the side of Denny's. There's like a handrail there and Eric is like leaning on it . . . and he turns and our eyes meet and the switch to the other world goes on. Now I am totally cognizant of Eric. The second I see Eric's face, I remember everything about what I have done with Eric, what he is, and what happens with me, and I am just aware. . . . He just walks up and extends his hand and shakes it and kind of slaps me on the shoulder and says, “Hi. How are you doing?” or something like that. He spoke out loud and he says, “It's crowded in there. Shall we go talk in the car?” And there are other people there going by. . . . I'm sure he spoke out loud there and for some reason I find the handshake interesting. I think that that is for show. I think if I were meeting Eric privately, we wouldn't do that.

Bernard and Eric walked to a nearby hotel and sat in the lobby and talked.

He's saying that there's going to be a new phase to our friendship. He's telling me what he's gained from this, what they learned, and how now he's going to be able to respond and let me respond on a somewhat different level and he's telling me a lot about this. He's telling me a lot about The Change that's coming and its nature and its significance, and he's also telling me he's very negative about me coming [to your home office for hypnosis].

He is? Huh!

He refers to himself as "the ones like me." He clearly is telling me . . . he is much more different from the aliens than he is from me, or any human. And when he was given this task, he could not imagine identifying with a surface person—Earthling—because of our hugely limited abilities compared to them. But they are prevented from having personal relationships with each other as we would think of them. And he started to relate to me that this relationship is every bit as important to him as I've always suspected it was. The aliens wanted him to be a friend and develop friendship as a normalization process for when The Change comes that would be expanded to everyone. . . .

As this evolved, the significance of all of this to him started to become apparent. . . . You know what he really wants is to have human relations with people with his capabilities. He sees how wonderful his life could be with real relations with people who are like him. And . . . the kind of meaning that [friends] have to us has been an incredibly exciting thing for him. Not that he is excited about me as a friend, but that he is now realizing what being alive is going to be like.

Did he happen to say why it was that he was not allowed to have personal relationships with others like him?

Yes and no. I asked him that. And for some reason he couldn't answer the part about me. But they don't want them sexually attracted to hybrid women. And they aren't. They're attracted to Earth women only.[88]

The theme that hubrids seek normal relationships with abductees, even though they might be only one-sided, does not tell the whole story, however. These relationships can be more balanced than they seem. Some "special" abductees are being purposely trained by hybrids for work in the program's

future.

In the summer of 1988, Bernard was on a fishing vacation with friends on the Kennebec River in Maine. He was outside of a boathouse waiting for a friend when Eric walked up behind him. As at other times, they had a conversation about what constituted friendship. Bernard told Eric about the different kinds of friends one might have. He said, “Friends do things for each other. They help each other.” Therefore, Eric was not really a friend, because their relationship was one-sided. For example, Bernard could not ask him questions about his life apart from Bernard. Eric said there were things he could not say, but it was important that Bernard be his friend, because Bernard was “special.” Bernard said,

> “I've been hearing I'm special from you people since I was a kid. What does that mean? Why do you say that?” He kind of stops me again. He says, “You are special for many reasons, for several reasons.” He says, “All of the people from the surface who come to the ships are special because you are all prepared to participate in the great Change that will come to humanity. In addition, there are some like you who have been given special information and knowledge so that, when The Change comes, you will know what to do and will be able to assist or help.”[89]

Although teaching and demonstrating normal human life to hubrids is essential for the aliens' program, as Eric said, some abductees have additional and very different roles to play within it. They are subjected to special training situations for possible future responsibilities more directly related to the aliens' goals. They are almost certainly indicative of many thousands more around the world with the same training.

CHAPTER 9

Training Abductees for The Change

"I'm going to be able at some point to kind of jump between both worlds."

In typical abduction scenarios, abductees involuntarily contribute to the alien integration program by supplying sperm and eggs, tending to hybrid children, and teaching hybrids how to pose as humans. Some abductees, however, play more significant roles. In The Threat, I described how abductees have been used to calm other onboard abductees. Female abductees are sometimes made to help in the collection of sperm. In some cases, abductees have been required to go with grays when abducting people. Why only some and not all abductees engage in these activities is still an open question, but it is clear the aliens are going to give them special functions and responsibilities in the future.

It took me a while to learn the extent of these functions. In 2003, when Eric told Bernard about The Change and that abductees would have special duties when it happened, I had not learned enough to understand fully what he was saying. I knew many abductees believed they had "information" stored deep within them that might eventually be called into use, but very little else. I had also investigated many situations in which abductees were engaged in "testing" procedures, as I called them in Secret Life. Now I know that they were not testing procedures; they were training procedures.

Training abductees for The Change stands out as a critical component of the integration program. Selected abductees are being taught abilities only hybrids and aliens have. This training consists of making abductees perform

alien tasks, either by themselves or in concert with hybrids. It seems the idea behind the training is to expand the size of the workforce available to implement The Change and to help after it is in effect.

All abductees are lifelong victims of the abduction program and deserve understanding and empathy. But “special abductees” experience something even worse. They are unwilling workers in an organization they had no choice but to join. They desperately wish they could get out of this captivity, and these “special” duties add to their feeling that they are betraying the human race.

“Special” Abductees

After an abduction, some abductees retain telepathic abilities. This disconcerts them. They complain of unwillingly knowing peoples' thoughts. They want it to stop. Usually, the telepathy ebbs and disappears after a week or so. This residual effect presents the possibility of a neurological alteration that enables telepathic ability when required. It may be using existing human neural architecture in a different way, or it may be that something is “hardwired” into an abductee, who will eventually be able to use the ability at will. If the latter is the case, it suggests other brain alterations in abductees and even more capabilities than just telepathy. Moreover, this neural ability may be intergenerational, reinforcing the idea of it becoming a permanent neurological change.

Some abductees have described other alien-like skills they have learned onboard UFOs—finding other abductees, making them do activities against their will, putting images in their minds, and, with the help of hybrids, moving objects with their minds. All of these abilities were thought to be unique to aliens and hybrids. Training to use these skills has emerged as a vital part of the aliens' program. The neurologic manner in which abductees acquire the powers is unknown, but the exercises they go through to practice the skills implies that they will eventually perform them in the real world.

These special abductees are unwilling converts who desperately wish they could get out of their lifelong captivity. Their new duties add to their guilt and their feeling that they are betraying the human race.

Hybrids teach abductees to use their minds to perform a variety of procedures that hybrids and aliens routinely do. Though this training begins onboard UFOs, once the abductees have developed these skills, they continue

their training in real-life situations under the evaluation of hybrids. Mentally controlling both objects and people is the first step.

Controlling Objects

Training abductees to manipulate objects with their minds begins in childhood. The abductees are taken into a room with late-stage hybrid children of their own age. The room has a collection of special toys. The hybrid children mentally make ball-like toys fly into the air and then return to their hands. They can mentally make flat featureless toys flash in different colors; they pass around toys that mentally cause them to experience joy.

Once they have demonstrated the toys, the young hybrids tell the human children to do the same thing. The abductee children protest that they cannot play with the toys in the same way, but the hybrids urge them to try. Of course, the abductees find they can manipulate the toys with their minds, just like the hybrids. This is not telekinesis; rather, it may mean that the toys have the ability to receive whatever "energy" comes out of hybrids' and abductees' minds. This requires a special connectivity between mind and matter that nonabductees may not have.[90]

When these abductees get older, the objects they are required to manipulate become more complex. In one training session, Paula was onboard a UFO sitting on a semicircular bench with four early-stage hybrids. They were all required to look into an apparatus Paula described as "some kind of a tube—like a computer, but it has depth to it." The apparatus contained "plates" that had to be moved on top of one another. After much urging and help from the presiding hybrids, she was able to move one "plate" onto another one. The hybrids encouraged her throughout and told her it was one step of many to come.[91]

The point of this exercise is unknown. What is important is that an abductee and hybrids worked together to achieve a neurological goal.

"Piloting" UFOs

Abductees have reported training sessions in which they were taught to "pilot" UFOs. In one such incident, Phil Nelson was placed in front of a console in what he assumed was a training device and watched on a screen as he "flew" the UFO. In another, Clint Samuels practiced maneuvering a UFO. He was placed in what he thought was a flight simulator; he could see a

screen with a UFO on it. Either a hybrid or human (Clint was unsure) in his fifties with gray hair and wearing a uniform instructed him. Clint found it easy to maneuver the UFO with the man's help.[92]

In yet another training session, Rachel Howard was taken to a console with a screen displaying hostile humans chasing a stranded gray alien through a field. Grays stood by her and told her to use the console to control the UFO and maneuver it over the alien so he could be taken aboard and rescued. The console contained a bewildering array of lights and buttons with symbols on them. Rachel told the aliens next to her that she did not know how to operate the console. The grays insisted that she did know. One showed her how to put her hand over a symbol on the console. After much urging, she remembered that she did indeed know how to operate it; and as she watched the screen she was able to maneuver the UFO over the fleeing alien. The grays told her that she had done a good job.[93]

Crowd Control

Early on, I discovered that some abductees are being trained for controlling crowds of frightened humans. For example, during one onboard training session, Brian was told that it was up to him to keep control of people as they moved in crowds down a certain path. Working in tandem with a hybrid in a specially designed scenario, Brian had to use mental abilities to keep the humans from reaching a river and leaving the city.[94]

Paula was shown a large wall screen displaying a street map. A hybrid pointed to where she should stand to control people. The hybrid told her that she was to make sure that panicked people moved toward a waiting UFO as they rushed down a street.[95]

Neural Control over Humans

Being trained to move objects with the mind or to urge crowds of people to move in an orderly manner are methods of manipulation that will help the aliens implement their program. But abductee training goes well beyond that. Preparing abductees to exert neural control over humans, just as hybrids do, is the crux of the matter. If abductees are able to exert neural control over humans, then they must be accessing some power similar to what hubrids and hybrids are using.

Pam Martin was the first abductee I worked with who reported learning the

alien ability to engage and control neurologically. In the summer of 1986, she and her boyfriend, Angelo, were abducted in New Mexico. During the onboard activities, a hybrid neurologically engaged with Angelo through his optic nerve. Watching this, Pam remembered performing the same procedure on Angelo and other abductees in the past.

Sometimes I look into people's eyes.

What do you do when you look into their eyes?

You go into the black part. It's weird, but not totally weird. It's almost natural, because when you're inside, you feel the same things surrounding you that surrounded them when they had the experience. I did go in his eyes. . . .

You did this with Angelo?

Yeah. Right now, I'm watching him [a gray] do it. . . . I'm standing there close and he took Angelo's head and put his face up to mine and I went into Angelo's eyes. You have to put your eyes real close so your eyes are almost touching; and then the black part, you feel it go around you, and then it's not black anymore.

What is it?

Whatever was in his memory and his mind.

What do you see in there?

I saw his mother, a lady. See that? Now how did I know that was his mother? I hadn't met her yet, but I knew it was his mother. . . . The best part is if I see something really scary, I can just disconnect. He's in my mind, too.

You mean Angelo's in your mind?

Somehow. It's kind of like a room. When I go inside his eyes, he's inside mine. Like we can join, like when they stare in my eyes and I can go into their mind while they're in mine. At first it was scary, but now I'm not afraid. When I remembered back to that first person I did it with, I was afraid. . . . When that one guy held Angelo's head and face toward me, somebody was standing behind me and they held my head like the other guy held Angelo's.[96]

Training Allison

Allison was also trained to use enhanced neurological abilities to control humans onboard. In different abductions, she learned to move objects with her mind, and she practiced staring procedures on an abductee. These activities distressed her even more than the standard abduction procedures.

In one abduction, a male hybrid began by giving Allison the standard talk about how important she was to them. “He's making it sound like I've been working with people; I've been helping them to prepare people, specific people, and that's what he's updating me on.” They then approached a red-haired woman lying on a table and Allison understood that she was to calm her by looking deeply into her eyes.

> She's like a zombie. Her eyes are open, so I look into her eyes, but I don't know what I'm looking for or why I'm doing it. . . . He's talking to me about techniques, about calming this woman with my eyes. I look in [her eyes] and she's already very calm, but at the time I just do what he says. He kind of coached me while I look at her. He's coaching me in my mind. He's saying things that don't make sense, like “float with it, easy, float with it.” I don't know if I'm having any effect. I don't feel comfortable talking about this stuff. I want the information because I think it would be interesting, but I don't like playing hybrid.

The hybrid then took her over to a man lying on a table. She was to access his mind, but problems arose.

> Two tables up from the short red-haired girl there's kind of a short, squat kind of yucky hairy rounded-belly little guy—older, kind of balding. I'm doing the same thing with the eyes and this [hybrid] guy is telling me that there's a certain space I'm supposed to reach first before I even go up to these humans—a mental space I have to reach and I can't do it myself. He like guides me to this space and then I pick up from there. I'm mentally in tune to his thoughts. He guides me into this clear space in my mind where . . . there's nothing; it's like a slate that's blank and ready to be written on. And then once I get to that place, I guess once I can contain this energy, I can follow it to do, or be, or act how I want it to. . . . Once this hybrid person helps me attain that level of consciousness and my brain is clear [with] energy ready to be

funneled into whatever I want it to, then he has me go up to this guy who's lying on the table. That's when it goes wrong.

What happens?

The guy was like the lady with the short red hair. She was just a vegetable. . . . When I get down to this guy, I'm warmed up. I practiced. I've got the feel now. I've got this welling of mental energy and I'm ready to do something with it. And I go up to this guy and something goes wrong. He gets very strong and he's got his wits about him. I screwed something up, but he [the hybrid] didn't tell me exactly what to do.

I guess instead of messing with the spell, I broke it, because he almost wakes up and then there's kind of panic. He's like extra strong and then I kind of lose the control. It's like my brain's empty and there's this ball of pure clear energy in there and it's just like gone. It's gone and I myself am kind of brought back to reality. I no longer feel the sense of belonging. I feel scared, because this guy's going nuts. He's looking around screaming, sitting up on his arms on this table, screaming. It just startled me, because I was that close to his face. He just woke up.

How close did you get to him?

I was about maybe six inches away. . . . He just kind of goes crazy—I guess like all of us in his position always wanted to do but never could. He's kicking stuff. He doesn't have any clothes on. He's kicking stuff and screaming. He got up from the table. . . . He's throwing some objects. He's having a fit. . . . He was here [gestures] and I was on this side of the table and I was looking down at him and then he sat up and I backed up.

Now the door[way]'s over here and there's not a cart but like a stand—it reminds me of a washstand—and the stuff he was throwing was on the bottom. I get startled and, like I said, it pulled me out too. My initial reaction was to take off toward the door[way]; so I went quickly toward the door[way] and he came up from behind me and grabbed me. . . . I don't think he wanted to hurt me in particular. I just think he wanted out and he grabbed me like this [gestures]. I don't know if he thought I was going to block the doorway or what.

Does he say anything to you when he grabs you? I mean what's the point of grabbing?

He was just screaming, "I've got to get the fuck out! I've got to get the fuck out! I've got to get the fuck out!" I was headed for the door[way]. It would have been just as easy to push me, but he just kind of grabbed me and went like this to push me down [on the floor] out of his way.

Allison's hybrid escort just stood and watched; he did not try to help. He acted as if this kind of reaction sometimes happens during training sessions and it would be fixed. Allison continued.

He [the abductee] leaves the room. I don't know where he goes or who gets him or what they do with him. . . .

You didn't cause this to happen.

I'm left with the impression that I did, which scares me in a sense, because to say I have the capability or even the power to do what they do with eyes scares me—the whole concept of it, while I'm there. . . . I don't feel they're surprised at what happened. I hear a commotion out in the hall and then dead silence.

They control him, in other words.

Someone did, yeah. I'm just sitting there. I turned my head to look at my friend, my escort, and he's just standing there. I'm like pleading with them almost, "Why? What?" He just looks over and gives me his hand and helps me up. . . .

We go to the screen and it's replaying what happened in there, but the setting doesn't look like it. The picture doesn't have the other people on the tables and it doesn't have the confines of the room. It's like a computer-generated thing—use a fake background and put the people on it. . . . This is where the review takes place. Like before, the message is pretty much the same—talking about sharpening my senses. . . . He [the hybrid] just addresses the issue of when something is out of control and he's telling me again about pointers and reminders and things to look for. Again it seems to be another stage in creating my own alertness, whether it's in people's eyes or a console of some sort.

And now he's talking about hearing it, sensing it, before it happens to

> avoid the situation of what happened to me. I keep getting a sense of, "You're going to need to know this." It's important that I know this; it's important that I'm able to diffuse a situation before it happens. . . . I feel like I'm a commodity. I'm an investment of theirs and they don't want to lose the investment over something stupid. So I need to fine tune everything so that I'm able to do what I'm supposed to do. . . . I'm going to be able at some point to kind of jump between both worlds without aid before the transition [The Change]. Hybrid-in-training is the only way I can describe it, but I can be like us and I can be like them.[97]

Training Betsey

Betsey has recounted more of these training sessions than any other person I've worked with because of our frequent contact for several years. In one account, Betsey was taken onboard and became acquainted with two young late-stage hybrids. They were talkative and enthusiastic. She called one of them "Chatty" or, when she used Instant Messaging, just "C." He had thin hair that made him look like "a very young Ron Howard." Chatty was going to help her with a hybrid-like task: She was to control a fully conscious abductee from a distance. A hybrid "coach," as she called him, presided over the event.

Betsey and Chatty walked up to a raised, glass-like booth overlooking a round room in which a fully conscious male human was standing. He was panicked, yelling and screaming. Betsey and the hybrid looked down at him through a glass-like partition. For some reason, she had to put her hands on a metal plate in front of her. Betsey's task was to bring the human under control and make him move around at her will.

Before Betsey started, she did a staring procedure with the hybrid "coach," who calmed her and helped her prepare for the exercise.

> I have to concentrate and look only at him [the coach]. I have to relax and let him help me. We are going to be a group now (but, just him and I, no others). He is going to help me and we will be able to do this together. And I feel myself wanting to do this, wanting to do whatever he tells me to. And he goes back to his seat and we're both looking out the windows. I have to put my hands on the part in front of me again.

Like behind the glass barrier?

Yeah, same idea; only this is up high and only for two. I'm noticing there is a man in the room now. I don't remember seeing him come in. I can feel Chatty is excited. He's telling me this is a human who is not controlled at all. This is a real test for us (his emphasis).

You mean he is not an abductee?

No, I think he is, but he is wide awake. He is looking around. He doesn't know we are there yet. We are waiting for him to kind of notice us before we begin. I'm not sure what we are supposed to do with him. But he (C) tells me not to concentrate on that, just be ready to begin.

I am staring at this guy. I want to begin, so I am thinking I want him to turn around. C is telling me not to do that when the guy spins around. He's telling me that we are together and even thinking like that will affect things. I need to only think about the training. But this guy knows we're there and he is coming over. He is walking fast, but not running. He looks angry and confused. He is yelling something, but I can't hear anything. I can see him standing below us; his mouth is moving rapidly. He appears angry and it just looks like he's yelling. He's also making hand gestures at us. But there is no sound.

And C is telling me to begin; first to calm him down. He just looks confused at first, but the yelling and hand gestures have stopped. He's looking right at me and that kind of unnerves me. I'm thinking he knows it's me doing something to him. C is telling me to concentrate. The guy kind of moves his arms up a bit in like some halfhearted gesture and looks like he's trying to say something, but just kind of opens his mouth without anything else. C is kind of pushing me into concentrating again, kind of forcing the issue. And the guy stops moving completely and is just standing there looking at me. Then I/we have him move back out to the center of the room and stand there.

He's completely in control now. And the C guy is telling me now to practice the other task I learned. I'm telling him I need the guy close for that. He's saying no, that I can affect him at a distance too, just not as completely, and he will help me. And I feel him kind of, this is hard to explain, I'm sort of trying to get into the guy's head from the distance, but I also feel C kind of giving me a boost, sort of. And I do feel a connection, but it's not that strong.

With the guy [the abductee] or with C?

With the guy. C is having him raise his head so I can see his eyes. It gets a little bit stronger then. I'm telling C it's not enough and kind of together we're having the guy walk closer again. He comes right up to the spot just below us; he's looking up at us (me) and I'm trying to affect him. I'm having a small effect on him, but not much. I'm saying I'm not close enough. C keeps saying that with him helping I am, but I'm not. He is pushing me to do more, but it's not possible. I'm saying, "I'm not close enough."

How far away are you from him?

Maybe eight feet. C is pushing me really, really hard now and it's giving me a splitting headache. I feel nauseated and then it's almost like I passed out, because things kind of go dark, but I don't think I did. At least, I don't feel like I lost consciousness, just maybe sight for a brief few seconds. And the headache is gone and the nausea is gone. [A] gray is there staring at me.

From below or next to you?

Next to me—actually in front of me. My hands are off that plate thing too. I don't remember removing them. It's the same gray, though. He is staring for a while—no clue what he's doing. When he moves away, I feel fine again. The one coach guy from earlier is there and C is at the back of the room, not in his chair. The coach guy is showing me something new with the guy down below. I can make him kind of not want to remember he was staring at me. It's not erasing the memory, just making it so he doesn't want to think about it. Then he's telling me I did well on this training and that each one I do well on is helping me get to the level I need to be at. There will be many more, but I am doing well and he is pleased.

No, they are pleased. He's talking for all of them now. They will train me further. He understands I feel it is difficult, but they would not be training me if I was not capable. I am one of them. I have the resources to attain the level they wish. I must remember that. He will see me again and help me to learn new tasks. And he's sort of handing me over to a small gray.[98]

A week later while onboard, Betsey was given a more difficult task. She had to convince an abductee to jump off a cliff. Chatty was waiting for her. He was happy and excited to be with her again. They went into a room where another male hybrid waited. Soon, a different hybrid brought in a naked human in his thirties with a beard and moustache.

It's a large room. . . . C is telling me not to worry, everything will go fine. We are ready and prepared for this.

Okay. What is the bearded man doing?

Just standing. I'm going over and staring at him. I'm making him think things. . . . I'm putting images in his mind of some kind—a bridge or high place, I think. . . . I'm trying to get him to believe he's actually there. This is not an easy thing to do. He can still see the room around him. I have to convince him not to look at that, only think about this image. It's a little like a tug of war at first. He's seeing the room, I'm pulling him to see my image, he's pulling back to the room, etc. C is helping now, though. He's telling me I need to forget about the room. My thoughts of the room help him to pull back to it.

So he has been monitoring you during this?

Yeah, he knows what I'm doing and thinking. He's telling me the guy is too aware. I need to take him to a deeper level. I'm kind of saying I've never done that. I'm not sure I can. He's telling me to relax, take him to a deeper level, then reintroduce the image.

So he's sort of instructing you, rather than just telling you to do it.

Yeah, he's giving me the steps, kind of, but not the hows. I think I know how, though; the knowledge is just there. This guy is pretty easy to take deeper. I'm getting the impression (not words) that this is why he was chosen to be the target for this. As he goes kind of deeper; I'm sensing a whole different side to his mind . . . hard to explain. It's kind of like I haven't ever had access to this part before. C is saying, "It's easier to do some things here." And I'm putting the image of that bridge or whatever it is back in his mind. It's sort of a scene of like a long footbridge with no railings. It's made out of metal, almost like a catwalk kind of thing, but not a grate on the bottom. It's over some canyon or something. It's high up. We're supposed to be standing on one side and looking at it stretch out before us.

The room is gone now; it's not even a factor. It's like we're there at this scene, although I still know I'm not really. I don't think [the human] knows that, though. I'm feeling a certain amount of fear from him. He's afraid of the height. C is telling me to now have him walk across the bridge. The guy is afraid, doesn't want to. I don't want to force him. C is telling me I must. I have to learn this task. I'm pushing the guy to begin walking. I can feel his fear—it's very real. He thinks he's going to slip and fall off, killing himself. I'm forcing him to move his feet one after another slowly. I'm not supposed to reassure him. He's supposed to be afraid and reluctant and I'm supposed to force [him]. This is awful to remember, but at the time it wasn't really affecting me that much. I have to make sure he's envisioning his feet landing safely on the bridge with every step. I can't let him fall or think he's fallen. This is important.

You force him, while at the same time keeping him safe?

Yeah. There is something about, "If he believes he's fallen, he may damage himself. No damage is to come to him." I'm getting the idea (this might be wrong) that if he thinks he's fallen, he might throw himself down to the floor and injure himself. Anyway, I get him to the other side okay. I can feel his relief, then I'm having him sit down. He's sitting on a seat (I know this), but he thinks he's sitting looking down into the canyon or whatever it is. I'm waiting. This has to be coordinated and controlled. C is telling me to begin. This is awful.

Betsey coordinated her actions with Chatty, who in turn coordinated with others, although Betsey was not aware of the others until later. Chatty told her that she had to control the situation completely. Any emotions the man had would interfere with her ability to manipulate him. Chatty also told her the previous task had been preparation for this next important one.

This is my task—to see if I can take total control. He's helping me to get into the right mind-set, sort of. It's almost like steeling yourself to do something difficult, but that you must do. And then he's telling me to begin and I'm pushing [the man] to jump off the cliff. This is something he is horribly against. He's terrified, but I can't let up at all. I have to control him completely even through his horror and fear. God, this is just awful.

But before, they said not to let him fall.

But at the time, I'm not really feeling any emotions at all about it. Before was not controlled and coordinated. This is. He won't be hurt, but he doesn't know this. I'm not sure I am completely aware of it either. I am on some level, but I'm also very much "in the moment" as it's going on. I'm mentally pushing this guy and he is resisting me, but I can feel I have the upper hand in it. I've got the control over him. I finally just feel him completely submit to my will and slide off into the cliff.

Almost instantly, I'm in the room again. The bearded guy is on the floor by my feet (I'm on a cube seat). There are three small grays around him. They are helping him up and he's still got a fearful look on his face, but he's "out of it" too. They're walking him out of the room. C is telling me I did very well. He's excited. He's saying this marks a new level in my training. Now we can move forward. He wants me to be aware [of] (feel?) that connection between us. I need to give myself over to him completely so that it will strengthen and be more complete. He's telling me that we will become like one person. What one thinks, the other will know. I cannot learn the tasks in the future until this happens.[99]

The next day, Betsey was taken into a room where a female abductee in her mid-twenties and some hybrids were waiting. She was required to gaze into the woman's eyes and provoke specific feelings in her. Once again, Chatty directed her.

I need to help him [Chatty] prepare. We will be working together. . . . He wants me to hear what he's saying to me. I'm not hearing him and I need to focus on him. He is being very serious and very intense about it. He is actually being just a bit demanding. I keep hearing him telling me I have to focus on him and what he is saying. . . . Then he backs off and moves over to the right and a little ways away from me. There's a couple of others there. . . . I think he's speaking to them, although I'm not caring too much.

Are these grays, hybrids, or abductees?

Hybrids and one maybe early hybrid? . . . Then I go back to kind of

looking around. . . . C comes back over to me and has me get up. We're walking toward the back of the room. There seems to be an area to sit in back there. I'm sitting down and that other guy is coming over too. He's sitting down in front of me. We're staring at each other, but I'm not sure why. . . .

So you can't quite identify exactly what he was doing?

I feel the word "teaching" when I think about it. . . . He's backing up and he's saying something as he does. I think this is the first (only?) time he's spoken to me.

What is he saying to you?

I did very well and did not resist him at all. I am now prepared to move forward. He sounds like them—very stilted and emotionless. He's walking away and C is now sitting down, although he's not staring at me. He's talking, but looking out over the room.

Chatty told Betsey that this level of training was critical and that he would help her through it. Amid much guilt, Betsey was forced to instill fear and anger in the abductee.

I'm telling C I don't want to do this; it's wrong. I feel wrong doing it. He's telling me it's okay; she [the female abductee] won't remember it; it's just training. She will be fine. I don't need to think about how I feel about it.

What does he want you to do to her?

I am going to train with her. She is the "target" for this. I'm not sure what I'm supposed to do with her.

Then how do you know it is wrong?

I don't know. There are several things I'm going to do with her. He wants me to control her mind first—that same kind of total control of the night before with the guy and the cliff. I am staring at her until I feel I have the control. As I'm doing that, I'm feeling like I'm sort of falling into an emotionless state myself, or muted emotions anyway. Before I began, I was upset—so no muting there. I'm telling her [with C's help] that this is a dream and she won't remember it at all. I'm sort of saying it, but C is the one kind of forcing her to accept it. I'm saying she is

safe; nothing bad can happen to her. She will just relax and go with the dream, knowing it is not real. I can feel her relaxing, although I wasn't really aware she was tense. There's an image I'm supposed to introduce to her. C is backing off on this part. I need to do this part. The image is not random. I'm pulling something from her own thoughts, I think.

A specific image you were looking for, you mean?

I think so—maybe not the specific image, but specific feelings attached to it. In this case, I'm feeling fear. The image frightens her somehow. There is something about being in her house or apartment or whatever, and she is afraid. Someone is trying to get in, or is in—something like that. I'm letting her see and feel the image. I'm letting the fear in her build up—almost encouraging it. When it gets to a certain level, I'm taking the image away and trying to calm her.

Then I'm doing the same thing with anger next, but I'm using an image of her fighting with someone. C is telling me not to use that one. It needs to be more general. I'm sort of looking for something. I'm getting something where she was really angry about missing out on something by a short time. [She] fell asleep and missed the chance. . . . And I'm helping her to build it up in her mind again, until she's almost livid over this relatively harmless memory. As long as the basic emotion is there (in this case, anger), I can encourage it and push it to higher levels. And again, at a certain point, I drop the image away and actively encourage her to relax again.

And C is telling me it needs to be faster. If she really was that angry, I would be too slow to calm her, [and] it could mean danger. So he's having me do it again—getting her very angry, then calming her. Actually, I think we went through this three or four times.

Did you finally get to the point where you were fast enough?

I think so. The last one I feel him helping when I'm getting her angry. He's pushing her further than I can. She is almost beyond reason with anger at that point, and then he sort of lets go and leaves me to calm her. I get her under control and calm again. He's telling me I did well. Now we're getting up and taking her somewhere else—to a different room, a smaller one. But it's close by. I'm telling her to lie down [on the table], it's okay.

She's lying there and he's telling me to begin. I'm just looking at him. I'm very reluctant. He's telling me I must end my feelings and perform the task. I am one of them and this is something I must perform. Everyone will be fine. She won't remember. I'm getting the feeling he almost is thinking of my feelings as being silly or childish.

What is it you are supposed to do?

Prepare her for a procedure. I'm telling him I don't like this. I'm actually feeling like we're in a bit of a tug-of-war here. He's pushing me forward and I'm pushing back. I'm telling him that a part of her will remember. That he can't get rid of all of the memory. He is saying that she won't remember. I should know that. I should understand that. I am being noncompliant again. I need to relax and end these feelings.

There is something about that particular bond with him that allows me to have more control. I am not sure what it is, but I feel it. I feel like he is feeling frustrated with me. He is telling me to begin the task. I am saying it is wrong. We sort of stand there for a minute, but then someone is looking at me (not C). I'm almost instantly feeling calmer and more in control of myself. I'm understanding that it must be done and that it's my task to perform. There is nothing to be concerned with about it. There is no arguing with this one. . . . I'm walking over to her and looking at her. I'm looking for another image. I found one and I'm encouraging the feelings again. I don't feel anything about it now.

What kind of feelings are these that you are encouraging?

Sexual. The image is one of her being with someone. I keep encouraging her until I feel I should stop, . . . but I'm keeping that control over her. I'm just kind of holding her at a specific spot and then I feel or someone tells me to continue. And then I move back away, and C takes me out of the room.

You continue, though. How high up do you allow her to go?

After stopping, then I continue all the way to the top.

So you allow her to have an orgasm?

I feel sick about this now. Yes. At the time, I'm just kind of flat and emotionless, but now, knowing I did that shit, I feel like I want a shower or something. [During the event] I popped back to my senses

for a moment first. And it just feels wrong to invade someone's private thoughts like that and use them for some other purpose. When I'm with them, it's very obvious to me just where I "fit in," who is above me, who is below. No one has to tell me, I just know. But oddly, it's the humans who are below me. When I'm there, I am separating myself from the humans. I'm sort of not one of them; I am higher. I don't know what I am, but I'm one step up somehow.[100]

Training abductees to control humans mentally and force them to stand in the middle of the room or to go to sleep presents the unsettling idea that abductees will be required to do this by themselves on Earth. But these hybrid-style tasks also can involve physical procedures for specific onboard activities.

Medical Procedure Training

In 1999, Alison was selected to perform a medical procedure. As in many abductions, the beings involved were all hybrids; no grays were evident. A female hybrid ushered Allison into a room where a young adult, red-haired female hybrid was lying on a table. As Allison watched, a middle- to late-stage male hybrid took an instrument and prepared to do a procedure on the female.

I kind of feel like I'm a student and he's the teacher. I think it's more like a learning exercise than really participating in doing something. I don't know if this person on the table is a hybrid or a human. I tend to think she's a hybrid only because some of the stuff I see this doctor doing to her is unusual. . . . I'm getting the sense [that] I'm learning something that I'll need to use someday. . . . He takes this knife-like thing and he reaches over her so his hand is coming to my side and cuts her neck. Just slowly takes this scalpel and cuts her neck about four inches; and the wound opens but doesn't bleed, so I don't know if she's dead.

Is this by the artery there or below?

If you go down from the ear and then toward the front maybe three inches. It's not a deep incision, but the skin does tear. It opens some, but it doesn't bleed. He steps to his left—my right—to the counter and

picks up this thing. It looks like a little penlight. It's like a little laser light, a very thin red beam. . . . And then he takes her skin and just holds it shut and goes over the incision with this little red beam and this penlight and kind of burns the skin back together. He has to do it really slowly, but it works. And there's some residue left on her neck.

I don't know how this is possible, but my understanding is somehow it burns the damaged cells, the damaged skin. It burns them and removes them and fuses the other good ones near it together so that, when it's done, there's dark burn residue on her neck that he takes off; and after that's off, there's no mark from the incision. . . .

Does she move or does she react in any way?

No. Now that I think about it, I don't see any breathing reflexes. But that doesn't make any sense, because the cells wouldn't be alive.

Does the doctor say anything while this is going on?

I was getting the sense of, "Pay attention." I don't recall a very clear dialogue, but what I'm understanding is this is something I'll need to know; this is something I'll be doing.

The "doctor" made another incision in the "patient" so that Allison could practice closing up the wound. Initially, she was concerned about causing pain.

He cuts her again, but this time it's across here, the front of the neck. It's a little bit smaller. It's not quite as deep. It doesn't open as far. Then he tells me to do what he did and I just copy him. I hold the skin together with one hand and take this "laser" thing—you have to hold the top down to keep the beam coming out.

You mean like a penlight?

Right. I can't do it smoothly and precisely like he did. I actually am not right on the incision. It's kind of gross. I guess some of the good flesh as opposed to the damaged—when I hit that a little bit, go off the line, so to speak, a little bit. Her skin smokes like it's burned. Somehow in burning the damaged cells to close the incision and merge the healthy ones, I'm just feeling the damaged ones. After the initial cut, the damaged ones don't feel pain, so that burning them away doesn't hurt. I'm thinking, though, when I'm not as precise and hit living good

cells that make it smoke, I think it has to hurt . . . but I don't know why there's no blood.

So your closure is not as fine as his closure was?

Right. He tells me I have to back up with the light a little bit; I'm too close. I'm leaning over and I'm holding it shut, almost blocking my own light, because the light source is from up above. So he reminds me to move myself back a little bit and then hold the pen thing a little bit away. I don't close it the whole way and burn some good cells in the flesh. He eventually finishes it up for me. I have to be more precise and have to be quicker.

Allison, when you're doing this procedure, are you thinking to yourself, "I've done this before; I know this one?" Or is this brand new to you and you have no memory of it from before?

A little of both. I'm feeling like I know I have to learn this. . . . I'm feeling like I've resolved myself in my waking days to the fact that there is something going on. And I've been told through the years . . . there are going to be roles to play in the transition, and I have to resolve myself to learning what it is I have to do and play my role.[101]

Abductee Teamwork

Hybrids train individual abductees to work with them, but sometimes they train them to work with other abductees. During one abduction, Betsey and seven or eight other abductees were assembled in a room onboard a UFO and given the task of finding a person in a large geographic area. Their task was a combination of remote viewing and remote control. A "coach" led the group in the mental exercises. At first, the group "saw" an image of the Earth from space. Then the image zoomed into a smaller geographic region. Betsey sensed that she was "trying to find one guy in the whole Midwest." She had trouble doing this and the coach took her out of the group, told her she was "not proficient," and said the experiment would only succeed if they worked as a group. After returning to the group, he made her "see" images of North America as if from space, "clouds and all." She tried several times and finally succeeded in mentally connecting with the other abductees.

I think about joining the group and feel it kind of click into place. Then the image of the globe is there again and I'm just sort of letting go,

letting it zoom where it wants to. I'm not trying to control it at all. It's zooming to an area. I'm hearing or sensing somehow Colorado. I'm letting it zoom even more. This is not a real image of the Earth. This is like a map. . . . It's responding to me and to the group, though I can feel it kind of zooming in and narrowing things down. I know on some level I'm affecting it, but it's almost subconscious. It's zooming down to a town level, then to what feels like a house, but I'm feeling it's an apartment. Weird. Oh, wait. It's going to one section of the house, maybe a house turned into apartments, and there is the guy. . . .

Again, I get that sense that this is the target. He's sitting in an easy chair. Someone is close by, one other person. It's important to know that; always note who is around the target. Both of them are staring at something. I can't see it, but I would bet it is a TV. My part is over; now I am just a part of the group lending my energy to the rest of them. I feel like an observer now, although I know I am also helping. . . . We are to have them get tired and go to sleep. . . . I feel others beginning to try to accomplish that. . . . I feel some of them having trouble, as I did as well.

During this time, do you get the idea that this is simply a movie being played out, or that these are indeed real people?

The feeling is that they are real people, but the image is very movie-like, so I'm not sure.

The other abductees also had difficulty locating the targeted person. This was a challenging task for them.

I feel them being pulled out [by the coach] then put back into the group as I was. I can feel different attempts. I think different people might be trying the same task too.

But this is not your individual task?

No, but there is a point I feel like I'm participating as part of the group, or maybe as part of a smaller group. There is a point I feel a bit more active, but not the same feeling as doing it myself earlier. We're working at this for a while. There are mistakes. One of the people [in the house] gets up, but then sits back down. One falls asleep right where she is. That's incorrect. She needs to move to the other room

first. The guy is moved to the other room, but not asleep. This is kind of haphazard.

Are you viewing them from a top-down position, or are you viewing them from a standing-in-front-of-them position?

Top-down. In fact, it almost has the feel of looking down over a dollhouse and dolls. We're slowly getting it. Both people are finally in the bedroom. Then finally we have them both sleeping. It takes some time; this working together as a group is very, very difficult. It feels unnatural. We are slowly getting it. He's telling us we will practice a lot more. We are not proficient. And then it ends. . . . Suddenly, there is just no more group; we are just sitting in the room.[102]

Allison at the Mall

So far, our focus has been on taking abductees onboard UFOs to train them to assist with the integration program. But aliens are also training abductees on Earth and assessing how well they apply what they have learned to real-life situations. An example of this comes from Allison, who was taken to a shopping mall to practice her skills.

Allison had helped a hubrid she called "the tan guy," who had shown up at her home improperly dressed in a tan jacket. She had first met him some months before during a training session at a shopping mall. Her PPH had taken her there and asked her to use her mental abilities on hubrids who were at the mall. First, she described her feelings about the hybrid trainers and their training efforts.

How did you first meet him? How was first he introduced to you?

It was one of these situations when I met him. . . . It was a shopping mall. There's a very gentle guy that kind of instructs me.

Do you [also] meet him onboard a UFO? Or do you meet him in regular life?

No. He's been on ships. He's helped me do learning things sometimes. He's helped me do mental exercises. But he goes back. He teaches me there [onboard] and then he observes me here [on Earth]. Sometimes I feel like I don't know what his purpose is. Is it to use me to make hybrids seem more like people in our environment, or to take

me, a person, and make me more hybrid? I don't know where I stand or where I fit. . . . I feel a contradiction, because the same hybrid that's supervising how I help these other hybrids in this arena, at the same time he's been trying to get me to learn things more alien. I guess that's where my conflict is. . . .

How do you get [to the mall]?

He told me we were going to go, and we went together [by car]. . . . [The mental exercise] was a matter of observation. Honing in on my skills to like mentally connect to people, but that's old news. But instead of having headgear and ten people in a room, or sitting in a room with one hybrid eye-to-eye, it's advanced to being in open and vast settings with lots of people, and being able to connect with whomever, for whatever reason, and just being able to do it. . . .

First we go in and . . . I don't know what it is that I'm to do, but I know it's going to be a mental exercise of some sort. Randomly, he'll point to people and—not obviously—but he'll focus in on an individual and ask me questions about them. Some of the questions are opinions. Some of them are like a test. They're relatively simple. As an example, he pointed to this one woman, and he told me to concentrate, to look into her eyes, to clear my head, and flow into the nothingness of her eyes and tell him what she was afraid of, because she was afraid of something. She's slowly walking toward us.

Allison did as she was told and concluded that the woman was troubled about a financial situation.

And I get the impression that I read her right. Again, it's an exercise. To me, it's no big deal, because it just continues what I've already been doing almost forever and telling you about for ten or fifteen years. It's just now, I'm doing it somewhere else. . . . He acknowledges that I answered correctly.

The question is, how do you know he's telling you the truth? I mean, how do you know that he knows?

Because I found out myself. He told me first, "She's afraid of something." I had to tell him what. I did feel that there was a fear. He said there was a fear, and when I—it's kind of like a process. You let

go and—oh, God! I swear to God they're turning me into an alien! . . . I saw the tan guy walking in the mall. It was later. I knew right away that he was one of them. . . . He wasn't dressed incorrectly or acting weird or anything. I just knew. I just knew. Without being told that that was the exercise, I accomplished it anyway. . . .

So was the one you were standing with pleased that you were able to do this?

Very, very, very pleased. I think he was as much pleased with himself for accomplishing his mission of teaching me, as opposed to being pleased with me for having done what I did.[103]

Betsey at Walmart

In another applied training situation, Betsey experienced a disquieting event with Jamie at the Walmart they had been to many times. All she remembered consciously was being at the store and, oddly, getting free merchandise. She felt guilty, as if she had done something wrong.

During an Instant Messaging session, she recalled going to Walmart to buy Easter gifts. At first, she thought she was alone in her car, but then she realized she was on the passenger side and Jamie was driving. Instead of going directly to the store, they went to Jamie's apartment, where The Enforcer was waiting for them. Jamie was very serious about what was going to happen that evening. The Enforcer forcefully told Betsey she must not talk to anyone about what was to take place at the store and that she would forget it had happened. The three of them then drove to Walmart. They went in and Betsey got a cart, as if it were a normal shopping trip. I asked her if the two were walking alongside her cart.

One on each side. Jamie is on my left. Jamie is telling me which way to go. There is something we're going to do. We have to go to the back of the store to do it. (I don't know what it is.) . . . We're going through some doors and Jamie is telling me “It's okay, no one will mind.”

Some doors?

Like gray metal doors, two of them, wide—maybe five, six feet wide. There's someone sitting at a table off to the left. I have to speak with him and work with him. . . . He doesn't seem to know we walked in. I'm sitting down in front of him. I think it's like a picnic table kind of

thing—not sure if the benches are attached, though. . . . I'm getting the feeling I should not take a long time. I should be quick. I'm staring at him. There's specific information they want me to get from him. I don't know why they couldn't do it, though.

Is this Walmart person older or younger?

Younger. Maybe mid-twenties at the most.

What kind of information do you need from him?

Who he's sharing things with. It's mainly his girlfriend. He's telling her things he knows he shouldn't. I'm telling him he can't do that anymore. He will put her in danger. This is a bad thing to do. And then . . . we're leaving. The other guy [The Enforcer] isn't with us.

After this encounter, Betsey and Jamie returned to the main part of the store. Betsey forgot what had just happened and started to shop. She remembered looking at toys and "kids' stuff." Then she went to the self-checkout area. While she was in the process of putting her items through the scanner, the man from the back room, whose mind she had previously accessed, came to her checkout station. Without being asked, he swiped his Walmart employee's card in the scanner and said it was okay to pay now. She said that she had not finished scanning her items. He said, "It's okay. Just pay." She did not know why this happened, but it is possible that Jamie arranged it.[104]

The Meaning of Training

Abductees' training indicates that they may provide services much more important than just teaching hybrids and hubrids. Some are being prepared to do alien work. Their training enables them to use their minds to find and control the movements, thoughts, and emotions of other humans. It is possible that, in the future, abductees may be abducting people with or without the aliens' aid. This disturbing facet of training suggests that abductees will supplement the insectalins in their program of integration and control. They may take a much more active role in the abduction phenomenon itself. Thus, abductees are far more integral to the program than had originally been thought.

Training abductees to be more neutrally proficient is a critical consideration when we think about how hubrids can integrate into the society

en masse. I had previously thought that mass integration would be accomplished with insectalins and grays directing the activities. Although this appears to be partially true, the insectalins have also created a society of surrogates to do the work for them on Earth. These hybrids can ensure that hubrids are smoothly and safely integrated. There may, however, not be enough hybrids skilled in human ways to accomplish the task of mass global social integration. The most efficient way to manage the program and to facilitate The Change may therefore be to expand the number of workers by training abductees to do what hybrids do. This will allow the aliens to have an expanded workforce when the time comes. Then some abductees will be more fully involved with the integration plans. Obviously, aliens make abductees do their bidding, and if the abductees had a choice, they would not participate on any level.

With what we have learned from the foregoing accounts, we can now attempt to address the larger question of what all this means. We can speculate in a variety of different contexts about how and why the aliens, hybrids, hubrids, and abductees are working in concert to achieve specific goals. The nature of these goals, other than integration and takeover, still eludes us. But the program's future is becoming clear.

CHAPTER 10

Integration and Speculation

“Goodbye, old friend. We'll be seeing each other.”

Abduction evidence points to a single goal: global integration resulting in takeover. It does not point to other goals. It is a process happening now. And, if I have discovered hubrids in my corner of eastern Pennsylvania and in a few other places, it means that it is happening everywhere. Obviously, there are many unanswered questions, but I will venture to speculate about the aliens' program and its implications for the galaxy in general.

I fully understand that I am on shaky ground here and that I am describing what is happening in a “reverse-engineering” manner. Nevertheless, I think the evidence leads to some specific conclusions.

The Cocktail Party

As hubrids integrate into society and learn more, they engage in ongoing training sessions to make sure they are acting appropriately. Paula consciously remembered an onboard abduction in which she was taken into a large room where a “cocktail party” appeared to be in progress. People were standing around with drinks in their hands and talking with one another in small groups. Everyone wore human clothing. This was unusual for an onboard abduction, in which abductees are usually dressed in special clothes.

Hypnosis revealed a more unsettling situation. She thought the cocktail party was in a UFO “conference room.” Paula counted about fourteen hubrids and four other abductees in the room. She recognized some hubrids whom she had trained when they were younger. She also recognized a few abductees

whom she had encountered in other abduction events. It appeared that the hubrids' function was to practice mingling and being at ease in a group social situation. The small talk revealed that some hubrids now had "jobs" and a new-found place in human society.

It's in the daytime. They're dressed, and some people have ties on like they're working. And it's weird. It's not like a happy hour. There's no booze. There's no happy. . . . And guys are coming up to me and they're talking to me, and they're telling me what they've been doing.

All guys?

There's a couple girls there, but it's mostly guys. I don't know why. This one guy's telling me that he has a job where he's a consultant, so he doesn't work for anyone. And it's kind of bizarre. Like it's not a real business, but he goes in and interacts with people and he's somebody's assistant.

I'm not sure I follow you.

This guy's in a suit. He's got a lot of [dark] hair. And he goes on business calls with somebody. And he sits there, and he listens.

What kind of business is it?

It's some kind of technical thing. It's like computers or something. Like I'm not getting it, and he thinks it's really fun. It's really enjoyable to see how this stuff works. It's like he's placed somewhere, and he goes in, and he's kind of like a shadow guy to somebody, and he's learning. And he wanted me to know he's doing real well.

This is weird. It's like they're another stage up, but they're older and they're doing things. . . . There's the small chatter. And one wanted me to know that he was doing really well and he remembered me. And I told him I was proud of him, which is okay in the context, but I was really proud of the way they were mingling. You'd think it was just a normal gathering. They're drinking water. Not out of a bottle, out of a glass.

Can you see where they got their glasses of water?

It's a table. There's not like somebody walking around, serving them. It's a table. It's part of their training, I bet, just to hold the glasses and then they react. But, to me, it's kind of frightening in that they're getting

their tentacles in, like with the businesses, you know? There's a couple ladies. I can hear their giggling. They're wearing skirts and blouses with jackets. One is a grayish, and one is a darker blue. It's business attire. And the guy that had talked to me, he told me they can really talk people into things. Now, that's interesting.

Did he give you an example [of this], or not?

Well, yeah. They can talk people into using their product. Something technical. And it's kind of like a joke. And it's not funny to me that I understand how that goes, which would be that they just overpower them "intellectually," don't you think?

Maybe. Does anybody else come up to you and talk to you? I mean, other than this one guy, or . . .?

Mm-hmm [Yes]. There's a guy with the whitish hair, and he said, "Hi" and shook my hand. I asked him how is he doing. He said, "Very well, thank you." I don't know what he's doing. Some kind of an assistant. It looks like he's doing things, but he's not doing much. He's just observing. I get the feeling it has something to do with money that he works with. It's kind of like with money that somehow they're in charge of. But it's watching money. Money being transferred? I don't know. But I get the impression that what he's doing is learning how things work. . . . I have the [mental] picture of him in a room with somebody else, and the guy is on a big computer, and they're watching money being transferred. Whether that means it's a stock thing, or else that's at a bank, I don't know. And he finds it very interesting, whatever it is, and he's happy. He seems happy. I ask him if he's happy, and he is. See, I think happy equates to "it's enjoyable."

But [a hubrid] girl comes up to me, and she shakes my hand and looks me in the eye, and she's gentler than they are. She's asking if I remember her, and I don't. She's working with people, with groups of people. It sounds like it's human resources or something because she places people. Not on her own. And she says, "Thank you for your help." . . . She tells me that I was right that women have a way of being able to do things that men can't do sometimes. Just to listen and to be calm and kind. Wow! That was a long time ago. . . .

How many people are drinking the water?

Not very many. Not all of them are holding anything. It's just some have it. But it seems to me it's more of an exercise in getting comfortable in a crowded room, because they don't like being crowded. And there's somebody going by I want to talk to, and I reach over and I tap them on the back, and that was kind of an unusual thing in the room just to do that. And they turned. It was somebody I thought I knew.

But, was it?

No, it wasn't. I didn't know them, but they looked like them from the back. . . . Then, I'm getting the idea someone is saying, "Well, thank you very much." And that's kind of the cue for everybody to know it's over.

As with her other training events, Paula and the other abductees were asked to evaluate the hubrids' behavior and appearance.

And we're asked, "How do you think they did?" And we thought they did real well. And they didn't seem to be uncomfortable standing close to other people, which was a big thing, I thought. And we're asked about how we thought they looked. We thought they had it right on with the clothes—nothing too flashy. Especially the ladies . . . would fit in. And I was asked, "How was their demeanor?" And I thought it was appropriate. They weren't loud with their voices or anything. It was just very business tone. . . . I thought they did really well. I told them I liked the eye-to-eye contact and that's important.

Then Paula, along with the other abductees, was led into another room, where an insectalin gave them what amounted to a motivational speech.

And it's the same old story, which is that this is so important and we're so lucky to be a part of it. It's like we have risen above the other humans and we're at the top. And we have the opportunity to work with these guys, and they're going to be the future. And we're going together, them and us, to the future. They spent so much time, and so much energy, and so many resources to get here. This is the only way it's going to work. And it's not so much they're thanking us; it's almost like we should be thanking them that we have the opportunity to help. This is just so big and so important.[105]

Paula's group was integrated into society and, using their neurological advantage, they had “jobs.” The jobs were apparently learning situations. For them to do this and not stand out meant that they had learned the skills of human behavior. They had achieved a measure of normality in human society. They had blended in.

Eric and Bernard's Chat

Given all the abductee accounts in this book, Bernard taking Eric to a baseball game was an understandable part of the integration program. What was unusual and more meaningful was Bernard's long friendship with Eric. For Eric, it was grounded in learning human interaction. Bernard considered himself the teacher in a one-sided flow of information.

In late 2004, Bernard was at a hotel for a business conference. During a break, he went into the restroom where a man dressed in a suit and tie with a short beard greeted him with, “Hi! How are you doing, Bernard?” Puzzled, he could not understand how he knew this stranger. Suddenly, he realized who it was and said, “Eric?” “That is what you call me,” Eric said. Bernard was astounded. He was completely conscious in every way and not under Eric's mental control. He had never been in that situation before.

Dumbfounded, Bernard wanted to ask him questions, but Eric said he would not answer any questions and he just wanted to meet Bernard on his level and do him a favor. They sat on a couch for a minute or so and orally discussed an article Bernard was writing. Then Eric got up and said, “Goodbye, old friend. We'll be seeing each other.” Bernard watched Eric walk out of the hotel lobby and into the parking lot. He was left in amazement.[106]

Eric was now fully integrated into human society and could function as a normal citizen. He had learned well from Bernard and his additional helpers. Now, as with Paula's group, using his powers allowed Eric to blend smoothly into society along with all the other Erics and Ericas.

Accomplishing Goals

Paula and Bernard's experiences demonstrate that the hubrids have already established themselves in human society. Allison's “tan guy,” who appeared in her house with the wrong clothes on, was walking in a shopping mall. Paula's hubrids had “jobs” of sorts, and others—like Eric, and most likely Jamie, and

Jamie's female hubrid friend—had human-style lives within society.

The abductees' testimony is straightforward: Aliens are not just planning a global takeover; they are doing it. Hubrids are already living here and more are coming. Eric and Jamie are now “normal.”

To understand fully what is occurring, one must look at the takeover phenomenon logically. Above all, the aliens are logical. The program is logical. Thus, we can interpret it with logic.

Planetary Acquisition

If the aliens want the Earth, humans are an obstacle. Taking over a planet without intelligent life would be much easier than taking over one with an intelligent, technologically adept population that could have the means to resist the invasion. If a technological civilization exists on a targeted planet—in this case, Earth—the aliens have several major choices. They can destroy the civilization. They can convince humans that takeover is in their best interests and therefore have a smooth transition. Or they can take over the planet and the civilization without the people's knowledge and maintain an intact alien-controlled global society for future purposes. The first option was not chosen. The second option has not been offered. The third option appears to be operative.

To exercise the third option requires mounting a widespread clandestine operation. Earth's civilization allows for this method. Our physical technology is not advanced enough to detect aliens working secretly. When people report UFOs or abductions, scientists summarily dismiss these accounts as visual misperceptions or fantasy. Moreover, human neurological abilities are undeveloped and cannot overcome the aliens' neural manipulation.

This became apparent when aliens first arrived many decades ago. They almost certainly took time to learn about human biology, physiology, and neurology. They found that they could alter human gametes for their own purposes and that human nervous systems were susceptible to the aliens' neural abilities. Thus humans—who had the physiological and neurological makeup that allowed them to help the aliens in their process of acquisition, but were not sufficiently developed to allow resistance—were perfect candidates for a clandestine takeover.

Abductees describe a program of well-ordered, nonviolent (with

individual abductee exceptions), gradual, stealthy takeover. When this integration program succeeds, it will mean the end of humans' control over their own destiny. If successful, it strongly suggests, as I wrote in The Threat, the end of Homo sapiens and the beginning of a new species of human —Homo alienus (hubrids and the offspring of hubrids and humans). Physically, these creatures will be exactly like Homo sapiens; but they will be endowed with different neurological capabilities.

A program with the magnitude of planetary acquisition must be meticulously planned and smoothly administered to gain the desired results. The cornerstone of the program is its ingenious design, whose main concepts are now revealing themselves. The program contains at least nine essential components of advantage and activity that support global acquisition.

1. Advanced Technology and Bioengineering

In order to get to Earth from wherever they originate, the aliens must have extremely advanced technology. That technology shows itself in ways other than just travel. They lift people and aliens into their craft using what appears to be a shaft of light. They move humans, aliens, and objects through solid barriers like windows and walls. They can render themselves and their craft invisible to humans. Sometimes radar registers them or people see them, and UFO investigators have recorded thousands of these cases. But given the aliens' enormous numbers, ubiquity, and the length of time they have been here, radar sightings are relatively uncommon.

Their technical prowess shows itself more subtly in the realm of biotechnology. They can implant small objects with unknown functions into abductees' bodies. They can harvest sperm and eggs, fertilize ova, implant embryos in women, extract fetuses, and perform numerous other procedures—all without abductees' remembering. They can create hybrids with human sperm and ova. They can seemingly alter abductees in such a way as to pass on their abduction-related physical changes to their children, allowing for a new generation to engage in telepathy and neurological training.

Indeed, the UFOs themselves may not be ships to transport an alien crew, but instead may be mobile abduction/integration facilities. Much of the UFOs' internal furnishings appear geared toward performing physiological procedures on humans. Every room abductees have seen serves a purpose in abductions or integration. It appears that the UFOs themselves and everything in them are made for abducting and processing humans, hybridization, and

teaching and training abductees. The UFOs were manufactured exclusively for the program.

2. An Advanced Global Workforce

The worldwide hybridization and integration program relies on a vast workforce. Rather than initially bringing a huge workforce with them, insectalins seem to be creating workers as they need them. The aliens' bioengineering abilities are extraordinarily sophisticated.

In the aliens' onboard society, everyone has specific tasks that further the program. They work constantly and apparently have little rest or recreation. Abductees have not reported anything that is not directly related to these functions. This single-minded focus is critical for the program's success. Each alien is a cog in a well-oiled machine that keeps moving forward to complete the integration program. With constant worker creation made possible through the use of abductee sperm and ova and/or cloning, insectalins can continually add new workers. If grays and other hybrids have a human-like lifespan, or if they cannot reproduce, or if something goes wrong with them, they can easily be replaced.

One aspect that the abduction phenomenon must contend with is population increase. Since the industrial revolution, the human population has been growing exponentially. When I was born in 1942, the Earth had about two billion inhabitants. Now it has over seven billion. The aliens must keep up with the indigenous population if they want to continue their program at a consistent level. Therefore, their population must grow exponentially as well.

This is partially accomplished by following abductees' bloodlines. When an abductee marries a nonabductee and has two children, indications are that both children will be abductees. Thus, when the children are adults and marry nonabductees and have babies, those children will also be abductees. In this way, if every couple has two children, one abductee can create six other abductees over two generations. The abductee population (and the workforce) will therefore keep pace with world population growth. Aliens will have access to as many abductees as they can handle. They therefore must create as many grays and hybrids as they need. (It is, of course, possible that, hidden away in the universe, there is a large population of grays who can be enlisted for use in the insectalins' program.) Eventually, as the population increases, more UFOs with insectalins will have to be used.

3. Advanced Neurological Abilities

All aliens can control any human's thought processes and actions, robbing them of full use of their mental powers, memory, and agency. They can dull people's ability to think normally or be fully aware during abductions. From a distance, aliens can render humans passive when an abduction first begins, and keep them in that condition for its duration. During an abduction, aliens can alter people's perceptions by manipulating neurological sites in their brains. They can make abductees think predetermined thoughts or "see" specific images. They can provoke a wide gamut of emotions, depending on their objectives. They can make both abductees and bystander nonabductees do their bidding. Although susceptibility to control varies, in the end, humans have little or no ability to resist.

Neurological control and manipulation give aliens an extraordinary advantage over humans. Insectalins can easily implant specific packets of knowledge into both abductees' and gray workers' minds to allow them to perform tasks without previous training. Thus, neurologically inserted information can resist the normal pattern of memory degradation and be stored intact for future retrieval. This memory storage may allow current gray workers to be efficient and proficient without much on-the-job training. It also enables abductees to know and carry out unremembered future tasks.

4. Secrecy

Most people are not aware of the abduction program. It is clandestine. Although there are many reasons for secrecy, the most irrefutable and basic one is that the aliens do not want humans to know what they are doing. If humans knew about the program, they would try to stop it.

Preservation of secrecy begins with memory blockage. Abductees are neurologically programmed to forget what happened to them immediately upon returning from an abduction. Even though they may not remember it, many sense that something odd has just happened to them and disturbing, disjointed images may come into their consciousness. Others realize that they are missing time—perhaps two or three or more hours—during which neither they nor anyone else can account for where they have been. Yet, abductees usually do not pay attention to these fragments and time oddities; they do not think about their partial memories or try to understand why they are missing time. Deep inside, they know they should not think about these things.

Abduction memories could threaten the program. If women knew that they were suddenly and inexplicably pregnant with a hybrid baby, they might terminate the pregnancy. The aliens cannot allow this, so they remove the fetus at around ten weeks, before the woman begins to show. When these women are examined by a physician, the doctor assumes that the previously confirmed pregnancy resulted in a miscarriage (which the woman denies), or was a product of pseudocyesis (false pregnancy), even though the woman may not want another baby. Some physicians simply say the ten-week fetus has been inexplicably "absorbed." Thus, our knowledge of the abduction phenomenon does not come from examining hybrid babies and fetuses; it comes from a small minority of abductees. This means that the aliens' baby program, while not perfect, works well enough for their purposes.

Secrecy must also extend to what bystanders may see. Thus, the craft they came in and the abduction itself are made invisible to nonabductees. Perhaps more than 99 percent of abductions are not witnessed by bystanders, although they may take place in crowded city streets in daytime. In spite of our knowledge of abductions, the secrecy program has been extraordinarily successful.[107]

5. Telepathy

Telepathy is part of advanced neurological abilities, but it has a special function within the aliens' program. It may allow the aliens to circumvent the 6,000 or more languages on Earth or to learn them extremely quickly. Communication with abductees is thus assured, no matter where they are from.

Hybrid children say that they learn differently from human children. When these children learn about Earth, no books are involved. They remember what abductees tell them, or simply "download" information from abductees' minds through neural engagement.

Telepathy represents the foundation of a society in which privacy is not important. The aliens may be able to know what others are thinking, but they and humans almost certainly have a filtering system that allows for specific thoughts to be known and others ignored. Aliens cannot know all of an abductee's thoughts; telepathy has its limits.

Aliens may also experience thought limitations. On Earth, telepathy allows for hubrids to control others, to have to have obedience, and to be safe. But

abductees have been able to hide some of their thoughts and even promise obedience when they know they will not be. Regardless, telepathy is an extremely effective way to communicate and control.

6. Time

The aliens seem to have almost limitless time. By comparison, humans measure their time in extremely short segments. Human lifespans are infinitesimally short in cosmic time. Various plants and animals can live much longer than we do; some fish, reptiles, and mammals can live 200 years or more, and certain trees can live from 2,000 to 5,000 years. Several species exhibit even longer lifespans. In America, the average lifespan for humans is just over seventy-eight years. Scientists are now thinking about ways to allow humans to live over 100 years on average, and eventually that may be considered only middle-aged. If technology continues to advance, it is very likely that human lifespans will increase dramatically.

If insectalins live for hundreds of years—a reasonable conjecture—their lifespan is important for continuity in leadership, stability, and long-term planning. At the very least, aliens act as if they have as much time as they need. They seem to be slow and deliberate in progressing to their goals. They do not refer to target times or dates. It is true, however, that abductees sometimes describe being hurried from procedure to procedure during an abduction, as if the aliens or hubrids were on a schedule and trying to do as many tasks as they can during an allotted timeline.

Of course, even if insectalins have much shorter lifespans, longevity may not be a significant factor in the context of a constant changeover of leaders who, through telepathy, can deposit great amounts of data into one another's brains, ensuring a seamless transition to the new leaders without confusion or error. Regardless, time does not seem to be a barrier to their goals. And the aliens have accounted for short human lifespans; they do not cure seriously ill humans. Miracle cures might draw unwanted attention to abductees. If an abductee dies, there is a stock of others ready to step in and do whatever tasks are necessary.

7. Planning, Logistics, and Support

When insectalins first recognized Earth and its civilizations as a possible planet to acquire, at least two chains of events may have taken place. In the

first, they ascertained whether humans were biologically and neurologically suited for them. A period of testing and investigating followed. Next, they mapped out plans for their infiltration and domination of humans. For this purpose, they developed specially equipped spacecraft for the program, with everything onboard geared toward humans—including the size of tables, the instruments used, the machines, the incubator rooms (incubatoriums), and the color of the clothes abductees would be required to wear.

The second alternative is only slightly different from the first, but profound in its implications. Once the decision was made to integrate into human society, aliens may already have had pre-existing spacecraft that contained all the instruments, devices, and machines and interior structure necessary to fulfill their program's goals. They may have taken UFOs previously designed for any humanoid aliens and modified them specifically for human beings. There could be other possibilities, but I suspect that these two chains of events are most likely.

During the program's course, through many years' activity, it is possible that materials might eventually run out and have to be resupplied. If this were to happen, the aliens would need a background support system and a method of communication and transfer of goods, unless those goods were available in other ways. Or, they may have other UFOs that specialize in obtaining whatever is necessary for the abducting ships. It is also possible that all the materials they need are on Earth, ready for the taking.

On a more specific level, almost nothing is known about the onboard behind-the-scenes mechanisms required for aliens to carry out the program. For example, we do not know where or how the onboard aliens or hybrids make and perhaps sanitize clothes and other fabrics, or where the solution is made for alien and fetus nutrition, or where food is prepared for hybrids, or where bathrooms are for hybrids, or where spare instruments are stored, or where fuel is stored, or where a command bridge is located (if there is one). And there is little information about where the actual processes of hybridization and other biological activities take place. Early in his research, Budd Hopkins interviewed a woman who reported seeing an assembly line of grays manipulating material in Petrie-like dishes. She thought this was where sperm and ova were altered to produce hybrids. But this was a single observation and more like it are needed to give it credence.

UFOs come in different sizes—from small, with only one room and a table, to enormously huge, perhaps a half mile or larger in diameter, with many

levels and rooms. Depending on a UFO's size, abductees have more or fewer procedures administered to them. In large UFOs, abductees report longer abductions, more table procedures, and more complex hybrid teaching and abductee-training sessions. In smaller craft, the focus is mainly on table procedures.

Perhaps a more accurate way to consider very large UFOs is not only as transportation vehicles, but also as factories. It is on these ships that the multi-level hybridization program is executed. Very large UFOs may contain all the elements that are required for the program, including a system of biomanufacturing. The factory UFOs are probably connected with each other, but each appears to be self-contained, with all the necessities for carrying out their part of the program. It is conceivable that other UFOs are manufactured onboard. But even for the factory UFOs, materials not created onboard might eventually have to be restocked. And that might necessitate a complex network of background support to make the program successful. It is, of course, possible that the aliens obtain all their materials on Earth and in the solar system.

8. Abductees

Abductees are a critical part of the workforce. Without them, the takeover program would be difficult, if not impossible. They supply sperm and ova to create more hybrids and, ultimately, hubrids. They have abductee children who, like their parent or parents, have a built-in neurological basis for telepathy and perhaps other alien-like abilities. The number of hubrids the aliens have created from abductees is unknown, but it is obviously massive. Abductees teach them about life on Earth from childhood through young adulthood. The hybrids and hubrids grow in numbers with Earth's expanding population, allowing the aliens to have an enormous number of workers. Moreover, abductees will have more complex, important, and untold functions to fulfill in the future.

9. Hubrids

Hubrids are the ultimate weapon in taking over the planet. They are likely building up their numbers in the human population. If hubrids living on Earth mate with humans, they may, like abductees, be producing hubrids who will be absorbed by society and will themselves create more hubrids. It is also

possible that their already socialized hubrid parent may allow the hubrid child to live within Earth's societies, while keeping his abilities a secret. It is unknown how many hubrids are necessary to reach a population density at which they can dominate a society, but they are growing unimpeded and on a grand scale.

These features make up most of the abduction program. The program is secret. It is efficient and effective. It is complex yet elegant in its execution and concept. It is self-replicating, using an increasingly expanding workforce that will create beings who will clandestinely infiltrate society until a critical mass is reached and aliens can control human society.

Are Other Aliens Visiting Earth?

If life is as abundant in the galaxy as many scientists believe, then other advanced aliens may be widespread and they may have even more sophisticated technology than those aliens who are already here. It is also possible that other aliens have visited Earth, although so far, I have found no evidence for this. Most abductions that Budd Hopkins and I investigated that took place after 1930 have consisted of the same basic experiences with the familiar gray aliens and procedures. But, could nonabducting aliens be visiting here? It is possible. Presumably, these nonabducting aliens would allow their UFOs to be seen everywhere, because they have nothing to hide. I cannot prove a negative and this could be happening. These visitors may have their own reasons for not landing on the White House lawn. But the question of other aliens is only an interesting distraction. It is the abducting aliens who require our immediate concern.

A New Form of Evolution?

Some people who study the abduction phenomenon believe that it represents a giant step forward in human evolution. This is possible; but whether the step is forward or not is debatable. Although there are many complex and intelligent animals, humans have enjoyed the highest form of neurological development on Earth. It resulted in a brain capable of extremely complex thought and action. We are immensely intellectually superior to all other life forms on Earth and have tremendous capacities to advance technologically, biologically, and physiologically in perhaps unimaginable ways.

Now we are faced with a species that may have an even greater mental

capacity and that is certainly more highly advanced—both neurologically (at least in its ability to control humans) and technologically. In this situation, The Change means that "evolution" for humans will come in a more sudden spurt compared to the pace of natural evolution in which some species evolve over great amounts of time, while others stay relatively unchanged for eons. Rather than natural selection and adaptation, this evolution will be an artificially engineered evolution, imposed upon us for the benefit of another species. This is "unnatural selection." It is a case of one species supplanting, or perhaps absorbing, another.

The insectalins have their own agenda of artificial evolutionary imposition. They are not human. They do not have a sense of "humanity" and they are not necessarily humane. Insectalins have created a hierarchical society with advanced neurology at its core. They have what can best be described as a collective, hive, or even military mentality, in which the colony, not the individual, is supreme. Telepathy, which may itself be a result of engineered evolution, prevents individuality and privacy. It drastically limits personal liberties, independent action, and free will. It is something that most humans would not want.

Do We Need to Know What's Happening?

For abductees, understanding their situation can be psychologically important. Many abductees live in constant anxiety about what is happening to them, even though they may know the particulars of their experiences. Often, understanding the abduction phenomenon provides answers to lifelong questions about their odd experiences and allows them to move on with their lives, free from fear, worry, and obsession about abductions—even though the abductions continue unabated. When abductees come to me to help them remember, I cannot give them physical control over what is happening to them. I try to give them some emotional and intellectual control, but they can do little about stopping the abductions.

There are several possible scenarios that could be realized involving public knowledge of hubrids living in society. The first is that there would be no public knowledge. People would obligingly do the hubrids' bidding and think nothing of it. Hubrids would live here and everything would go on as normal. That something is off-kilter would simply be disregarded by most people.

If public knowledge were to become widespread, societal disruption could

ensue. The idea that some people are actually hubrids could cause fear and panic. It could pit humans against each other. Suspicion and paranoia could run rampant in the early part of The Change, when most people are not yet incorporated into the aliens' structure. The concept of trust would be destroyed, as humans hunt for supposed hubrids to eliminate them. Even abductees might be imperiled. Because most abductees are unknown even to themselves, everyone would fall under suspicion. This is a nightmarish vision, but it might be a realistic one if society were destroyed from within through knowledge that The Change is happening.

Another scenario could mean a smooth and unknown transition for humans into another species. In this scenario, people would not know what is occurring until it is too late—if, indeed, it is not already too late. Eventually, there might be a point at which people begin to realize that others can control their thoughts and actions. By that time, however, The Change would be too advanced to be stopped—assuming it can be stopped. Eventually, most humans might be in a close relationship with a hubrid and thus toe the line for their new masters. When that happens, freedom of thought, privacy, self-determination, and individuality would almost certainly diminish greatly, if not disappear completely. Knowing what is happening to us would be meaningless.

The possibility also exists that hubrids, although loyal to the insectalins, could be seduced by human lifestyles and perhaps driven by human empathy to protect people. In this scenario, the evolution of the human race could mean the evolution of hubrids into humanity, the hubrids having been tempted into a free-wheeling semi-private existence that they have learned to enjoy. They would be humanized. But the central fact remains that they can control humans and humans cannot control them. That neurological inequality gives them free rein over humanity in every way. Resistance to them would be practically impossible, no matter which scenario ensues.

For researchers, the question of choosing whether to know what is happening has other ramifications. I have struggled with this problem for many years. It is a close call, but my sense is that it is better to know than not to know. Without knowledge, we are completely at the aliens' mercy. With proper knowledge, we may think of options to delay or impede their program. I think this is worthwhile. And helping abductees struggle with what is happening to them is the human thing to do.

If enough intelligent, knowledgeable people put their minds to the problem,

there may be a remote possibility that they can stop the aliens, or at least slow them down.[108] But something of that nature will not be realized as long as academics, scientists, and especially neuroscientists—who might be able to decipher the mysteries of memory storage and reclamation—not only disregard the abduction phenomenon, but also think it to be a direct indication of mendacity or mental instability. And, even if we accept the idea of alien infiltration, it may be either technologically impossible or already too late to make a difference. The one thing that gives hope for efforts to disrupt the aliens is that they remain secretive. This implies weakness somewhere in their program that humans can exploit. Taking advantage of that weakness, however, is unlikely unless the scientific community participates—and that is extremely improbable.

The Future

Accurately predicting the future is usually a futile task, but I will try to speculate about a few of the more pertinent and obvious ideas. Unfortunately, no matter how I look at them, none have happy endings.

The worst-case future is a sudden physical destruction or removal of the human species as we know it, even though the aliens specifically say this will not happen. It would be accompanied by a repopulation of hybrids, hubrids, and perhaps insectalins. This could be The Change. The evidence for this grandiose and seemingly "science fiction" assertion is slight, but the idea must be considered, no matter how ridiculous it seems.

If hubrid sperm can fertilize a human egg, interbreeding between hubrids and humans could take place over generations, until Earth's population consists only of hubrids. This is a distinct possibility, because abductees have reported that male and female hubrids do not mate with each other, presumably because that would not further the purposes of the program. And there appear to be more male than female hubrids, probably because males can impregnate many female humans. If this impregnation progression occurs, hubrids would eventually take over all jobs and positions in society. Society would, of course, be unimaginably different.

As the insectalins told some abductees, they are devising a slow takeover of humanity, leaving a small "pure" stock of humans for hybrid breeding purposes. This will insure the aliens' survival in the event that they need to restock the world with aliens due to an unknown eventuality. The remaining

humans could be workers, used much as abductees are used. And, while the program is ongoing, aliens could keep humans to run civil society under their watchful eye. This is a possibility, because hybrids and aliens seem to have no concern about human social and political institutions. For example, they seem to have little knowledge of what a country or a community is, or anything that humans take for granted as the normal world's political structure and institutions. Indeed, some hybrids do not know the name of the country in which they are living and working. This lack of concern could be because, eventually, they will use their own hierarchical structures to run society. Or they might allow us to keep ours and simply learn about society as they live here. Or there mught be a combination of the two.

The aliens could, as many abductees have told me, activate a mental "switch," causing chosen trained abductees suddenly to become field workers in the final phase of the program. In this stage, humans might be herded onto UFOs and transported elsewhere, or simply be enclosed in confined areas. Hubrids and aliens would then take over and own the planet. This could be The Change, when all aspects of the program are fulfilled.

Ultimately, The Change will have consequences that do not include human societal growth or development. Only the aliens know what the future holds, and they have said little of substance beyond pursuing integration.

Why?

Perhaps the most important unanswered question in UFO and abduction research is: Why do aliens want to occupy the planet? I do not know. The abductees do not know. There is evidence that even hybrids and hubrids, who only know what their tasks are, do not know.

I will hazard three simple guesses:

Survival: Some abductees have theorized that insectalins need to spread their genes via hybridization throughout the galaxy to gain a type of species immortality. Information from their minds can be transferred easily into other aliens' and hybrids' minds, allowing them to exist in different planetary environments. This could be considered genetic and/or neurological self-survival. It also fits with the "dying planet" hypothesis, in which the aliens' home planet is in crisis and they must continue their lives in some way on another planet. Furthermore, Earth's most advanced societies sustain life and order.

The aliens could use this as a ready-made opportunity to take over an already complete civilization.

Geo-political strength: The insectalins' program may constitute a geo-political takeover that is based on the circumstances of other competing groups or civilizations and their particular interrelations. By acquiring planets or populations, one group of aliens could obtain influence over other alien groups. Thus it could be an empire-building or power-accruing operation. Earth may be a rare prize in a universe teeming with life, but where intelligent, technological life is less common.

Resources and economics: It is possible that Earth has an abundance of elements or characteristics that are rarely found in great quantity on other planets. To obtain and then exploit the planet with these resources might in some way give aliens status, make them more powerful, enhance their economic well-being, or help their home planet by exploiting Earth's resources. It may also be a combination of any of these ideas.

I assume that all of these speculations may be proven wrong. There is probably a logical reason not yet evident, and I have not worked with enough abductees to find it. Regardless, it is safe to say that the aliens are engaged in planetary acquisition because they want to do it, they can do it, and it benefits them.

Is Earth the First Planet to Be Taken Over?

If hybridization can produce grays, humanoid hybrids, and hubrids, we can now begin to think about it in a different light. It is possible that constructing hybrids is central to taking over specifically appropriate planets. If this is true, it brings up the question of how prevalent this activity is throughout the galaxy.

In 2013, scientists posited that our galaxy could contain over 8.8 billion habitable planets (estimates ranged from one billion to 100 billion). Assuming this conservative estimate is relatively accurate, if only 1 percent of them developed an evolutionary life form that resulted in advanced technology, there would be 88,000,000 advanced civilizations in the Milky

Way. If only 1 percent of those civilizations were intent on dominating other planets, then 880,000 other technologically advanced civilizations could potentially be on the prowl looking for the optimum planet to take over. If only 1 percent of those civilizations colonized planets through hybridization, then 8,800 alien civilizations could be in the process of absorbing the inhabitants of other planets or searching for planets to hybridize. These are beings from extremely advanced civilizations who would probably be able to find suitable planets easily. So the chance that Earth is the first planet ever to be taken over by other aliens is probably low. This is speculation, but there are specific reasons for it—namely the aliens' error rate, the reptalins, and the aliens' preparedness.[109]

The Error Rate

If this were the first time that aliens had attempted the takeover of another planet through hybridization, we would expect a higher rate of error at the beginning of the program than we see now. Common errors have been known for many years. In a clandestine planetary takeover, there would be no reason to see UFOs, but people do occasionally witness them. Sometimes bystanders see people being taken. Onboard, abductees occasionally get out of control, panic, run, and sometimes physically attack grays; they have kicked, punched, bitten, and even tried to strangle gray aliens. Budd Hopkins investigated a case in which a gray inadvertently held a scalpel-like instrument upside down and, when he pressed it on an abductee's skin, he cut his own thumb. These are all errors. The witnessing of a UFO may actually demonstrate the limits of alien technology, showing that they cannot remain invisible permanently, thereby causing an error when it is seen.

Furthermore, when an abduction ends, people are sometimes returned to the wrong place—if in a car, sometimes to the wrong road, or even miles away from the road they were on. They find themselves locked out of their homes when returned outside instead of inside of them. One woman had to break open a patio door with a piece of wood to get back into her house. Others wake up with their clothes on inside out, or on backward, or not on at all. Sometimes, they return wearing someone else's clothes. These are errors.

There are numerous other examples, but errors occurring outside of a UFO are not numerous enough to attract public attention. I suspect that Murphy's Law—that anything that can go wrong, will go wrong—applies to sentient beings throughout the universe. But that does not mean that it cannot be

mitigated. The evidence points to aliens having somewhat diminished the effects of Murphy's Law before they ever arrived here. If aliens were here to conduct their program for the first time, then witnesses might see people who had accidentally dropped out of a UFO and were found dead wearing their pajamas in a place where there was nowhere to fall from. It might mean aliens inadvertently showing themselves in great numbers. Many more people would have witnessed abductions early on. Many more would have consciously remembered their abductions than do now. Inexperience with hybridization would mean many more errors than researchers have catalogued. Yet, overall, the error rate appears to have stayed the same since the program began.[110]

If the constancy of the error rate suggests that most of the program's problems were resolved before the aliens arrived here, then the aliens already had experience with hybridization and had corrected the major errors that such a widespread and complex program would most probably have. Because aliens are not perfect, minor errors will occur. But major errors that might give widespread dramatic evidence of their activities have not occurred. Therefore, it is most likely that the aliens were proficient with their program before they came here.

Reptalins

Reptalins have the same functions as grays. Their presence onboard UFOs and performing procedures means they are contributing to The Change. However, they are not present in great numbers—despite abundant claims on the Internet. They are reported infrequently, and I have so far found no evidence of their doing anything differently than the workers onboard a UFO. In fact, early in my research, I was skeptical of their existence. But consistent and continuing reports of them by abductees convinced me otherwise. I now think their presence implies more of a supportive role in the program's process. It also indicates the possibility that they were brought into the program early on, when creating the workforce first began. Insectalins may have made reptalins the first workers in the program, and they fit smoothly into the insectalins' scheme of things. They do their work like grays and hybrids. They do not appear to be in positions of authority or to have a different agenda of any sort.

But the question is: Why are there reptalins? They might be pure aliens taken from other insectalin-acquired planets. Or, they may be aliens who were hybridized with insectalins. If hybridization with intelligent beings from other

planets is ubiquitous, it means the reptalins could have lived in a civilization that fell under the insectalins' control. When the insectalins arrived on Earth, they did not need an enormous workforce with them. However, they required an initial workforce to begin the physical process of abducting humans for planetary acquisition. The insectalins brought the reptalins to perform that function. After the program was under way, grays were created from humans and insectalins to provide very large numbers of workers as the human population grew. (Hybridizing with small-brained reptiles would be illogical and counterproductive to the aliens' program.) Thus, the reptalins are probably the remnants of the program's earliest beginnings.

Preparedness

The concept of preparedness is a little more amorphous to define. Insectalins have everything they need and nothing extraneous. They have technology for processing abductees and creating grays and humanoid hybrids. They have stealth and physical technology and planning. The aliens are not only efficient; they act as if this is a normal situation for them. In a strange way, abductee reports suggest that grays seem almost indifferent to their tasks. They are surprised at nothing and they are prepared for every eventuality. They act as if what they are doing is normal. Almost everything is routinized and the aliens know exactly what to do with each abductee. Even for unplanned actions—for instance, an abductee breaking away and running—they have rules in place to regain control and continue. Like error rate, this level of efficiency and routinization is the same now as it was when abductions first began.

The almost flawless alien program suggests that they possess previous knowledge of how to “capture” a planet. Most important, the evidence points to the idea that taking over another planet is standard practice throughout the galaxy and hybridization is at least one method of accomplishing it. If this is true, it suggests that planetary acquisition via hybridization has happened many times before. We can therefore summarize planetary acquisition through hybridization in a few short sentences: It is common. It is routine. It is happening to us.

Some Final Thoughts

My favorite interview question is no longer: Are aliens walking among us? They are here, and I know how insane I sound when I answer that question. I

know that hubrids are indeed walking and living among us and they are doing so in great numbers. I wish I could answer the question as I used to, but the evidence indicates a different truth and therefore I am forced to change.

Since I began to understand what the alien program is, however, I have not changed my mind about its catastrophic nature. Indeed, my research since The Threat has only confirmed this. Yet, I find myself in a dilemma. There is apparently little that can be done to stop the inexorable takeover. My writings about it do not offer solutions. Nonetheless, I harbor the optimistic sense that, if people know what is happening, good will come from it. Perhaps scientists and academics will begin to research the phenomenon. Perhaps a method for stopping the program will eventually be found. One can only hope.

Appendix: Evolution of an Abduction Researcher

I have been a UFO researcher since the mid-1960s. My first book, The UFO Controversy in America, was published in 1975. In the beginning, I placed little stock in the abduction phenomenon. I found it interesting, but probably psychological in origin. The use of hypnosis, a problematic technique, to uncover abduction events did not lend it legitimacy. Most abduction evidence is the result of human memory, with all its problems, retrieved through hypnosis, with all its problems, administered by amateurs like me. It is difficult to think of a weaker form of evidence, especially for such a potentially important subject.

My views were challenged in 1982 when I met Budd Hopkins, an internationally known abstract expressionist artist. Hopkins was also a pioneer in abduction research. By the late 1970s, he had become a serious abduction researcher. He discovered many of the abduction phenomenon's fundamental facts, such as its intergenerational nature: People became abductees, he observed, because at least one of their biological parents was an abductee—and at least one grandparent and at least one great-grandparent.

Using hypnosis, Hopkins discovered babies and children onboard UFOs who looked like crosses between gray aliens and humans. He called them hybrids. He found, as did other researchers, that abductees could not avoid being abducted no matter how much they tried. Aliens mentally controlled abductees. Hopkins used responsible hypnosis in abduction research and helped many frightened people come to terms with what was happening to them. His books—Missing Time (1981), Intruders (1987), and Witnessed (1996)—are essential for understanding abductions.

Under Hopkins's tutelage, I learned about abductions and how to investigate them. In 1986, I began doing hypnosis with abductees. At first, I made methodological errors; but I realized my mistakes, put controls into effect, and have since used hypnosis to study what people report when they think they have been abducted. Hypnosis evidence is tricky; but it is still evidence, and we have tremendous amounts of it.

My first book on abductions, Secret Life (1992), explored what happens minute-by-minute during typical abductions. I found that abductions were

comprised of physical, reproductive, and neurological events. Physical events include aliens examining abductees on odd-looking tables, showing them rooms filled with fetuses floating in incubation containers, implanting objects in their bodies for unknown reasons, and requiring them to interact with, hold, and sometimes breast-feed hybrid babies.

Reproductive events are for the purpose of harvesting abductees' ova and sperm (gametes), usually with instruments and machines (for sperm), and sometimes through forced sexual contact with other humans. I speculated that the gametes were combined and altered—perhaps by adding alien genetic material, which caused the production of a range of hybrids.

Neurological events include manipulating emotions, thoughts, and images into abductees through prolonged staring into their eyes from only a few inches away. These "staring procedures" were baffling at first. It appeared that aliens could access abductees' memories, as well as make them "see" and believe anything they wanted them to. I found that aliens could cause women to have orgasms during staring procedures, and I posited that they were interested in human sexual response. Most alarmingly, even though staring procedures were always conducted from a distance of only inches, aliens could neurologically control people from much greater distances. Before an abduction occurred, abductees were often neurologically "pacified" by an alien, sometimes from hundreds of feet away, to ensure there would be no resistance.

In Secret Life, I also analyzed alien morphology and physiology and found that gray aliens do not eat or speak through their "mouths," nor do they appear to breathe. While they are biologically different from humans, they have humanoid bodies with a tubular torso, two arms, two legs, a head and neck, two front-facing eyes high on the head, a slit-like mouth, two holes for ears, and two holes for a nose.

At the end of Secret Life, I proposed a matrix of events: primary events that virtually all abductees experience during every abduction onboard a UFO, secondary events that most abductees experience during most abductions, and ancillary events that many abductees experience relatively infrequently. I also addressed the impact of abductions on people's lives and their unintended consequences. My premise throughout the book was that aliens are perhaps studying human physiology, sexuality, and neurological processes.

My second abduction book, The Threat (1998), focused on hybrids and their roles in the abduction phenomenon. I described abductees' relationships

with “personal project hybrids”—human-looking hybrids who involve themselves with abductees for years, sometimes for most of the abductees' lives, often visiting them in their homes.

I found that abductees were instructing hybrid children in how people on Earth lived. The children ranged in age from five to seventeen. It seemed that they were being trained, rather than just satisfying their curiosity.

I posited that the aliens' staring procedures used the optic nerve as a conduit to activate precise sites in the brain. Alien knowledge of human anatomy, physiology, and neurology was breathtakingly advanced. As I learned more, I realized they were not specifically interested in the workings of human physiology or sexual response, as I had thought in Secret Life. Their staring procedures seemed to be used primarily to see what abductees had been doing for the previous few weeks, or to force sexual response (which in some way facilitated the taking of ova), or for other reasons. I also realized that aliens were purposefully creating hybrids to look more like humans.[111]

By 1998, when The Threat was published, I had been hearing about an impending Change in which hybrids would be living on Earth. I did not yet have enough information to know when The Change might occur. I was cautious:

> It is crucial to note that there is little evidence of hybrids being engaged in “normal” human activity—working at a job, living in an apartment, and so forth. When hybrids appear at an abductee's place of work or even at places like a restaurant or bar, they have come to fulfill the functions of the abduction program. They have not appeared because they are interested in human work and leisure.[112]

Starting in 2003, I noticed an acceleration of integration activities, which were becoming centered more on the mundane actions of daily life. Bernard Davis was the first to describe a hybrid's “friendship” as part of the alien's normal, daily life on Earth. I began to hear similar reports of such friendships from people who were unaware of Bernard's accounts, and I realized that this could be evidence of The Change. The accounts suggested a now-continual physical integration into society and a slow intellectual integration that was allowing hybrids to master the long and complex learning curve that will enable them to act as normal humans. They use abductees to help them in this endeavor.

In essence, I had discovered what I did not want to find. Rather than finding aliens who were intellectually interested in humans and perhaps human civilization, the evidence suggested that the aliens were engaging in a far different program. All the evidence I could find pointed in the same direction: planetary acquisition.

I began my journey in the mid-1960s being thrilled that the UFO phenomenon might signal contact with another species. It did, but not in the way that I imagined. The abduction evidence has forced me to evolve into a fearful investigator. I have uncovered the alien reality, as much as I dislike it.

Endnotes

1 When I use the term "onboard," it will always mean onboard a UFO.

2 For detailed information about abduction hypnosis methodology, see David M. Jacobs, The Threat (New York: Simon & Schuster, 1998), pp. 30–60, 211–224.

3 Bill Chalker, Hair of the Alien (New York: Paraview Pocket Books, 2005), p. 85.

4 See David M. Jacobs, Secret Life (New York: Simon & Schuster, 1992) for children's cures, pp. 195–196.

5 Budd Hopkins, Intruders: The Incredible Visitations at Copley Woods (New York: Random House, 1987), pp. 22–26.

6 The error rate in this poll was +/-1.4 percent. We were ultra-conservative in assessing the potential abductee population at 2 percent. See Jacobs, The Threat, pp. 122–127.

7 Budd Hopkins, David Jacobs, Ron Westrum, Unusual Personal Experiences: An Analysis of the Data from Three Major Surveys Conducted by the Roper Organization (Las Vegas: Bigelow Holding Corporation, 1992).

8 See Jacobs, The Threat, pp. 128–184.

9 I have purposefully chosen this word to differentiate them from the other hybrids.

10 For a discussion of alien physiology, see Jacobs, Secret Life; for hybrid life, see The Threat.

11 When I refer to discussions or talks onboard UFOs, they are all telepathic.

12 For a more in-depth discussion of personal project hybrids, see Jacobs, The Threat, pp. 177–184.

13 Allison Reed, Session 25. Incident, October 1986. Investigated, July 6, 1994.

14 Dr. Roger Leir and his medical team conducted many surgical removals of possible alien implants. See his The Aliens and the Scalpel, Revised Second Edition (San Diego: The Book Tree, 2005).

15 For more information about envisioning, imaging, and staging procedures, see Jacobs, Secret Life, pp. 143–149.

16 Bernard Davis, Session 10. Incident, summer 1988. Investigated, November 17, 2003.

17 Karen Morgan, Session 29. Incident, April 15, 2006. Investigated, May 12, 2006.

18 Karen Morgan, Session 31A. Incident, early May 2005. Investigated, May 20, 2011.

19 Paula, Session 22. Incident, April 22, 2005. Investigated, May 18, 2005.

20 Paula, Session 24. Incident, March 11, 2006. Investigated, March 22, 2006.

21 I am calling all children onboard hybrids. They are hubrids when they are selected to live on Earth.

22 Betsey, Session 19. Incident, 1988. Investigated, January 28, 2005.

23 Betsey, Session 23B. Incident, March 11, 2005. Investigated, July 7, 2005. Betsey transcribed this session and included italics.

24 Betsey, Session 97. Incident, April 21, 2007. Spontaneous memory; Instant Messaging. Investigated, April 22, 2007.

25 Peggy, Session 9. Incident, 1964. Investigated, October 22, 1999.

26 Paula, Session 20. Incident, fall 2000. Investigated, December 27, 2005.

27 Paula, Session 21. Incident, March 12, 2005. Investigated, April 12, 2005.

28 Paula, Session 21. Incident, March 11, 2005. Investigated, April 12, 2005.

29 Paula, Session 21. Incident, March 12, 2005. Investigated, April 12, 2005.

30 Karen, Session 29. Incident, April 15, 2006. Investigated, May 12, 2006.

31 Betsey, Session 35B. Incident, January 20, 2006. Investigated, January 25, 2006.

32 Sean, Session 5. Incident, June 25, 2009. Investigated, July 5, 2009.

33 Sean, Session 6B. Incident, July 7, 2009. Investigated, July 18, 2009.

34 Sean, Session 8. Incident, October 10, 2009. Investigated, December 11, 2009.

35 Allison, Session 44B. Incident, January 5, 2006. Investigated, January 9, 2006.

36 Allison, Session 44C. Incident, 2005. Investigated, January 9, 2006.

37 Allison, Session 44C. Incident, 2005. Investigated, January 9, 2006.

38 Paula, Session 25A. Incident, July 30, 2006. Investigated, August 23, 2006.

39 Paula, Session 22. Incident, April 22, 2005. Investigated, May 18, 2005.

40 Gillian, Session 6. Incident, August 28, 2008. Investigated, March 20, 2009.

41 Bernard, Session 17. Incident, May 13, 2004. Investigated, June 25, 2004.

42 Kay, Session 7. Incident, December 5, 1993. Investigated, December 13, 1993.

43 Betsey, Session 31D. Incident, December 6, 2005. Investigated, December 14, 2005.

44 Betsey, Session 44C. Incident, April 14, 2006. Investigated, April 17, 2006.

45 Betsey, Session 47C. Incident, May 5, 2006. Investigated, May 10, 2006.

46 Betsey, Session 45B. Incident, April 25, 2006. Investigated, April 29, 2006.

47 Betsey, Session 45A. Incident, April 24, 2006. Investigated, April 29, 2006.

48 Betsey, Session 44C. Incident, April 14, 2006. Investigated, April 17, 2006.

49 Betsey, Session 57B. Incident, July 4, 2006. Spontaneous memory; Instant Messaging. Investigated, July 6, 2006.

50 Sean, Session 10. Incident, March 13, 2012. Investigated, March 17, 2012.

51 Betsey, Session 32A. Incident, December 6, 2005. Investigated, December 20, 2005.

52 Betsey, Session 56A. Incident, July 5, 2006. Investigated, July 5, 2006.

53 Allison, Session 43. Incident, October 7, 2005. Investigated, October 10, 2005.

54 Karen, Session 30. Incident, July 25, 2006. Investigated, July 27, 2006.

55 For a fuller exposition of PPHs, see Jacobs, The Threat, pp.177–184.

56 Betsey, Session 51. Incident, June 15, 2006. Investigated, June 16, 2006.

57 Betsey, Session 56B. Incident, July 1, 2006. Investigated, July 5, 2006.

58 Betsey, Session 58B. Incident, July 9, 2006. Investigated, July 17, 2006.

59 Betsey, Session 58A. Incident, July 14, 2006. Investigated, July 17, 2006.

60 Brian, Session 1. Incident, March 4, 2007. Investigated, March 31, 2007.

61 For abduction beginnings, see Jacobs, Secret Life, chapter 3.

62 Karen, Session 31B. Incident, May 18, 2011. Investigated, May 20, 2011.

63 Bernard, Session 16–17. Incident, June 4, 2004. Investigated, June 25, 2004.

64 Karen, Session 30. Incident, July 25, 2006. Investigated, July 27, 2006.

65 Betsey, Session 42A. Incident, March 29, 2006. Investigated, April 4, 2006.

66 Betsey, Session 44A. Incident, April 8, 2006. Investigated, April 17, 2008.

67 Betsey, Session 24C. Incident, July 11, 2005. Investigated, August 12, 2005.

68 Betsey, Session 24B. Incident, July 13, 2005. Investigated, August 12, 2005.

69 Betsey, Session 24C. Incident, July 6, 2005. Investigated, August 12, 2005.

70 Betsey, Session 26C. Incident, September 14, 2005. Investigated,

September 19, 2005.

71 Bernard, Session 16. Incident, May 13, 2004. Investigated, June 4, 2004. Bernard remembered this incident in two successive sessions. In the first, he talked about chastising Eric for not paying for his jacket and hat. In the second, he remembered watching Eric steal the jacket and hat.

72 Bernard, Session 17. Incident, May 13, 2004. Investigated, June 24, 2004.

73 Betsey, Session 26C. Incident, September 14, 2005. Investigated, September 19, 2005.

74 Karen, Session 30. Incident, winter 2005. Investigated, July 27, 2005.

75 Betsey, Session 27B. Incident, September 28, 2005. Investigated, October 3, 2005.

76 Bernard, Session 10. Incident, September 1988. Investigated, November 17, 2003.

77 Betsey, Session 26. Incident, September 14, 2005. Investigated, September 19, 2005.

78 Betsey, Session 27A. Incident, September 21, 2005. Investigated, October 5, 2005.

79 Betsey, Session 27A. Incident, September 23, 2005. Investigated, October 3, 2005.

80 Betsey, Session 27C. Incident, September 23, 2005. Investigated, October 3, 2005.

81 Brian, Session 3B. Incident, May 12, 2007. Investigated, May 14, 2007.

82 Brian, Session 4. Incident, June 19, 2007. Investigated, June 20, 2007.

83 Betsey, Session 34B. Incident, January 15, 2006. Investigated, January 20, 2006.

84 Betsey, Session 100A. Incident, April 28, 2007. Investigated April 29, 2007.

85 Betsey, Session 100B. Incident, April 28, 2007. Investigated, April 30, 2007.

86 Bernard, Session 6. Incident, September 1986. Investigated, September

12, 2005.

87 Bernard, Session 10. Incident, September 1988. Investigated, November 17, 2003.

88 Bernard, Session 15. Incident, January 8, 2004. Investigated, May 19, 2004.

89 Bernard, Session 10. Incident, September 1988. Investigated, November 17, 2003.

90 David Jacobs, "The Meaning of Hybrid and Abductee Play," International UFO Reporter, Summer 2004, 8–12, 27. With the help of electrodes connected to their brains, some people with "locked-in" syndrome have learned to manipulate computers with their minds. See Jeffrey M. Schwartz and Sharon Begley, The Mind and the Brain (New York: Reganbooks, 2003), p. 316.

91 Paula, Session 17. Incident, June 5, 2004. Investigated, June 9, 2004.

92 Clint, Session 10. Incident, March 1995. Investigated, October 7, 1995.

93 Rachel, Session 6. Incident, 1998. Investigated, December 10, 1999.

94 Brian, Session 4B. Incident, May 22, 2007. Investigated, June 20, 2007.

95 Paula, Session 12. Incident, May 2003. Investigated, November 3, 2003. See Jacobs, The Threat, for other examples of crowd control.

96 Pam, Session 31. Incident, summer 1986. Investigated, July 15, 1997.

97 Allison, Session 36. Incident, March 8, 1999. Investigated, May 18, 1999.

98 Betsey, Session 69. Incident, February 19, 2007. Spontaneous memory; Instant Messaging. Investigation, February 19, 2007.

99 Betsey, Session 73. Incident, February 27, 2007, early morning. Investigated, February 27, 2007, late night. Spontaneous memory; Instant Messaging. Saying "almost instantly" suggests that she inadvertently skipped a memory.

100 Betsey, Session 74. Incident, February 28, 2007, early morning. Investigated February 28, 2007, late night. Spontaneous memory; Instant Messaging.

101 Allison, Session 38. Incident, November 9, 1999. Investigation,

December 7, 1999.

102 Betsey, Session 69. Incident, February 19, 2007. Investigation, February 19, 2007. Spontaneous memory; Instant Messaging.

103 Allison, Session 43. Incident, October 7, 2005. Investigation, October 10, 2005.

104 Betsey, Session 90. Incident, April 6, 2007. Investigated, April 14, 2007. Spontaneous memory; Instant Messaging.

105 Paula, Session 25B. Incident, July 15, 2006. Investigated, August 23, 2006.

106 Bernard, Phone conversation, September 27, 2004. Incident, August, 2004.

107 See Jacobs, The Threat, pp. 102–118 for information about secrecy and protection of the fetus.

108 See, for example, Michael Menkin's www.stopabductions.com. He reports a high success rate in stopping individual abductions.

109 Eric A. Petigura, Andrew W. Howard, and Geoffrey W. Marcy, "Prevalence of Earth-size planets orbiting Sun-like stars," Proceedings of the National Academy of Sciences, 2013 110 (48), pp. 19273–19278; published ahead of print, November 4, 2013.

110 One exceptional case is Budd Hopkins's Witnessed: The Brooklyn Bridge Abduction (New York: Pocket Books, 1996). More than twenty people saw the abduction or aspects of it in New York City.

111 Jacobs, The Threat, pp. 161–207.

112 Jacobs, The Threat, pp. 186–187.

About the Author

David M. Jacobs is an American historian and recently retired associate professor of history at Temple University specializing in 20th-century American history and culture. Jacobs is also well known in the field of UFOlogy for his research and authoring of books on the subject of alien abductions. Visit him at www.ufoabductions.com.